

CHRISTIAN
POLITENESS





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Christian Politeness

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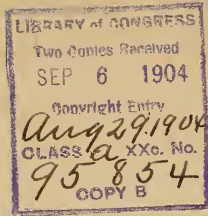
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Politeness has been well defined as benevolence in small things. It is the slow fruit of advanced reflection; it is a sort of humanity and kindness applied to small acts and every-day intercourse; it bids man soften towards others, and forget himself for the sake of others; it constrains genuine nature, which is selfish and gross. It's the flower of humanity.

—THE FLORAL APOSTLES.

*"Ease in your mien, and sweetness in your face,
You speak a siren, and you move a grace;
Nor time shall urge these beauties to decay,
While virtue gives what years shall steal away."*

—TICKELL.

*This work
is*

Lovingly Dedicated

*To the Deaf-Mutes at St. John's Institute (for whose
benefit it is also published)*

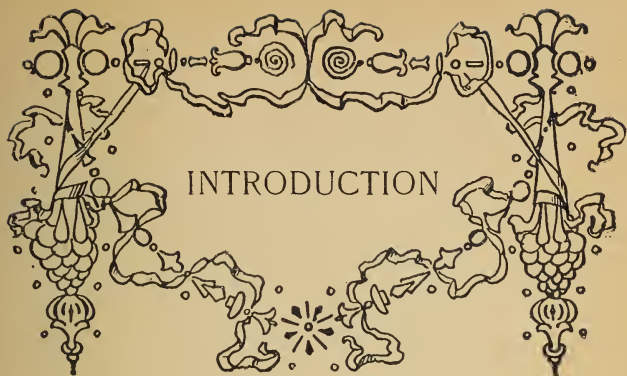
BY THE AUTHOR.

*CHRISTIAN
POLITENESS*



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THE education of youth, in our day, appears to concern itself very little with the matter of good manners. The rising generation seems to be growing up with a great lack of good breeding. If some of our educational institutions would cut out a study or two from among those not strictly necessary, and substitute in their stead a course of instruction upon courtesy and politeness, the change would prove beneficial."—From Editorial Notes in "Light," of New Orleans, for October, 1901.

The present treatise was compiled to help, in part, to supply the lack referred to above. But, whilst laying down the rules of etiquette to be observed by students in colleges and academies, we have not forgotten the children and the older folks. In fact, the rules of politeness are essentially the

same for all. The subject is certainly timely, and the practical knowledge of it will always be useful.

As order is a prime requisite in every study, we will first consider the principles that underlie Politeness and on which it naturally rests; then we will examine the Preliminary Conditions required by politeness in regard to cleanliness of body, to clothing, and to deportment; and finally we will treat of the Rules or Laws that should guide the actions of men in the various circumstances of daily life: in salutations, visits, conversations; at table, in church, in school, at play, etc.

I.

IN WHAT POLITENESS CONSISTS.

Cardinal Manning gives this description of a gentleman:

“He is one who is mainly occupied in removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. He carefully avoids whatever may

cause a jar or a jolt in the minds of those with whom he is cast."

Cardinal Newman says:

"It is almost the definition of a gentleman to say that he is one who never inflicts pain. He carefully avoids all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his greatest concern being to make every one at ease and at home.

"He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd.

"He can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate, he is seldom prominent in conversation, and never wearisome.

"He makes light of favors when he does them, and seems to be receiving when conferring.

"He never speaks of himself except when compelled, and never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best.

"He is never mean or little in his disputes, never takes unfair advantage, never mistakes personali-

ties or sharp sayings for arguments, nor insinuates evil which he dares not say out."

The words of an Italian poet are appropriate here:

Convien ch'ovunque sia, sempre cortese
Sia un cor gentil, ch'esser non puo altrimenti;
Che per natura e per abito prese
Quel che di mutar poi non e possente
Convien ch'ovunque sia, sempre palese
Un cor villan si mostri similmente.
Natura inchina al male; e viene a farsi
L'abito poi difficile a mutarsi.—Ariosto.

"It is in the nature of things that wherever there is a genteel heart, it will always be courteous, because it cannot be otherwise; for by nature and by habit it has assumed that which it is not able afterwards to change. It is likewise natural that wherever a base heart may be, it shall always show itself similarly. Nature inclines to evil; and habit once formed is afterwards hard to change.

In the passages here quoted we have descriptions of Politeness; but now let us come to a definition. What, then, is Politeness?

Politeness is the outward manifestation of the kindly disposition that each individual entertains towards all others.

Politeness therefore does not consist in certain graceful bows and movements, nor in amiable and flattering expressions or silly or cringing acts by means of which we seek the favor of our fellows: true Politeness is the expression of genuine kindness of heart. It is from within, and is founded on that sentence, which is the dictate of Christianity as well as of the natural law: "All things whatsoever you would that men should do to you, do you also to them."—Matt., vii, 12.

The polite person will therefore meet his fellow men in a civil and friendly manner; he will show esteem and appreciation of them by word and deed; will not annoy them and hurt their feelings, but will do them a kind turn when it is in his power; he will be ready to forget himself and his own merits in favor of others; he will give up his own opinion and sacrifice his own convenience for the sake of others. In short, he will treat all with whom he has dealings in such a way that they will be both pleased and edified. The gentleman Saint, St. Francis de Sales, is a perfect model to study.

From the view of politeness here presented we draw the following conclusions:

1. Politeness is in reality modesty and humility,

self-control and self-sacrifice, and in the full sense of the word, Christian Charity. It is therefore the fruit of Christian Virtue. St. Thomas calls it: *Decor honestatis*, the finishing touch of honorableness. Other writers give it other names. *Le parfum de l'humilite et de la charite*, the good odor of humility and of charity; *La fleur de l'humanite*, the bloom of manhood, etc.

2. Religious people, whose moral being is untainted by vice, are as a rule polite, because they practice the virtues named. Do we not all know certain simple families of genuine Christians who may never have heard of the laws of politeness, yet who act as correctly as if they knew them all? Bishop Dupanloup, in his master work on Education, writes:

“In rural districts and in the regions of the Alps I have met people who showed greater dignity and more charming politeness than many dwellers in cities. Those good peasants acted with a harmless unconstraint and a charming reserve, free from unbecoming boldness and from painful embarrassment; they were upright, simple, good, kindly, respectful, obliging.”

Similar testimony is borne to the peasantry of

Ireland. I need hardly speak of their hospitality, which is proverbial throughout the world. Let the following brief sketch illustrate the point under consideration.

In the early part of the nineteenth century, when facilities for travel were few and expensive, in Ireland, a poor boy from sunny Italy named Bianconi landed on the shores of the Emerald Isle. After a time the stranger acquired the means of establishing a line of cars, and as his venture prospered, he had lines crossing the country in various directions. From the first he instructed his drivers never to refuse a free ride to a poor person, man or woman, boy or girl, because, as he loved to relate, many a time as he trudged along with his peddler's pack on his shoulders, footsore and discouraged, he was cheerily invited to a seat in some country wagon, and the hearty words and pleasant jokes of the poor countrymen cheered his drooping spirits and sent him on his way with new courage. His cars were called *Bianconies*. Those peasants showed the qualities that make true gentlemen, and Bianconi was a gentleman in knowing how to appreciate the kindness shown him.

A virtuous person can hardly fail to be polite.

If he should at times miss the conventional form, he will hit upon one of his own which will make you forget that anything was lacking.

For a similar reason those who were at one time remarkable for rudeness and ill manners, when they become true converts, are usually so changed in their demeanor, that it is easily seen that a radical change has taken place in them, and the nobler qualities of their nature begin to manifest themselves.

3. Like the Christian virtues from which it flows and of which it is the outward expression, politeness should be observed always, everywhere, and under all circumstances.

Therefore:

i. Even towards those who treat us rudely we must be polite. A friendly word will sometimes touch a rough individual and make a great change in him for the better.

ii. In disputes, discussions, when giving admonitions or punishments, we should not lay politeness aside. The more serious and polite our words are, the deeper they will sink.

iii. Of course we must avoid all that is exaggerated, silly, effeminate, but we can hardly be too po-

lite. Real virtue will enable us to keep within the proper bounds.

iv. Finally, it follows that superiors, the rich, the learned, do not compromise themselves by the kindness which they show the poor or their inferiors. Kindness is becoming in people of eminence. Noblesse oblige. Attention in this matter narrows the gulf that separates the rich and the poor, employers and employees.

II.

WHY SHOULD WE BE POLITE?

Politeness has many advantages. La Bruyère says:

“One must be possessed of eminent qualities to maintain one’s self at the top without politeness.”

Politeness includes in itself all those social qualities that make us agreeable and useful to our fellow men. It is indispensable in social intercourse and in the daily transactions of life. Without politeness it would be almost impossible to carry on such a lasting intercourse with others as would not degenerate into force or violence. It smoothes the

temper, is a check upon anger, prevents quarrels and disputes, calms excitement, overcomes hatred. It supplies the place of kindness of heart if that should be lacking. It gains us the love of superiors and the esteem of equals and inferiors. In superiors it is a mark of real superiority and an effective means to accustom inferiors to proper deportment. It would be impossible to enumerate all the advantages of politeness. Four of them deserve to be treated of more fully. Their consideration ought to give a new impulse to the study of this branch of education.

1. Politeness gives the final polish to education.

By earnest study the scholar forms his mind; by the practice of piety, charity, and purity he adorns his heart; by constant self-denial he strengthens his character. But this is not enough. With virtue, talents, and good morals, he might still be intolerable. Interior refinement needs a corresponding exterior development and expression. It is true that the formation of the mind, the heart, the character, is the principal thing and gives man his intrinsic worth, his true value. But the exterior must correspond with the interior to secure its proper

recognition. In this consists the work of politeness.

Without it the educated man is like the rough diamond. The stone is valuable; but as it lacks its full brilliancy, it is not agreeable to the sight and does not readily sell. When it is cut and polished, then it shines and sparkles and is admired and eagerly sought after.

What cutting is to the diamond, the practice of politeness is to the educated man. It gives him the finishing touch, refinement, polish. Its very derivation from the same root as polish signifies its office of removing what is rough, uncouth, repulsive, from one's conduct and bearing.

But however important politeness is, we must not fall into the mistake of placing it too high and considering it as the main thing. Superficial people might persuade themselves that education and refinement consist in a pleasing and decorous carriage, and they are more anxious to see that the young know how to move in society in the best style than to have them solid in their studies, pure in morals, and strong in virtue. The essence of education does and must consist in the interior development; politeness is only the outward form, the

reflections of those lofty characteristics which true education plants, develops, and cultivates in the soul.

Education is incomplete when the outward form is wanting; but the outward form without the inward training, without learning and virtue, is hollow and worthless, a deceitful appearance which calls to mind the sepulchres mentioned in the Gospel, "which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness." There is reason to fear that the terrible reproach which Our Saviour made to the doctors of the law and the Pharisees may also apply to those vain and pretentious beings who have only the appearance of being educated without the reality.

2. Politeness secures to the young man or the young woman the confidence of those amongst whom they live.

The good and virtuous soul wins the love and confidence of men: the bad and vicious, on the contrary, provokes repugnance and distrust. Now, what is politeness but the expression of a good and virtuous soul? The soul is mirrored forth in a person's words and actions. The gentle spark that lights the eye of the little child reveals its pure soul.

The speech that falls so gently on our ear tells us that the speaker is one who has his passions under control.

When a man's carriage is dignified, when his manners are polished, when he is amiable and obliging towards his neighbor, gentle and considerate in speech; when he avoids whatever is calculated to annoy and provoke others, and, on the contrary, seeks to please—in a word, when he is polite—he shows thereby a soul that is overflowing with charity.

But if he is rough and unpolished in his actions, regardless of others, haughty in speech; if he has what Montaigne calls *la vileté de l'apparence*; if he is impolite—he manifests that he has a proud, hateful, jealous soul. A person of the former character attracts, and the latter repels. That man will make his way through the world; with him people are in sympathy and his undertakings succeed. The other man repels; he has pronounced his own doom; he will meet with coldness and indifference, if not with hatred and contempt. The poet has reason to say:

La politesse est à l'esprit
Ce que la grâce est au visage,
De la bonté du coeur elle est la douce image,
Et c'est la bonté qu'on chérit.

"Politeness is to the mind what grace is to the countenance; of the goodness of the heart it is the sweet image, and it is goodness that is cherished."

Hence when someone is chosen as arbitrator in a dispute, or to treat of important affairs, or for the post of ambassador, diplomat, consul, or plenipotentiary to a foreign government or court, a person is usually chosen who is distinguished for his tact and delicacy in the treatment of affairs. Let us give a couple of examples.

A diplomat who enjoyed a considerable reputation in the political world tells us in his Memoirs that at the beginning of his career, when he was appointed an attaché to an embassy, he was making his farwell visit to Count C., and he asked the Count for some good advice in his new position. The Count thereupon answered:

"Men and things are constantly changing. You, my dear sir, are still young. Be a good listener, reflect much, but above all things be polite."

The answer was so brief that the young man ventured to ask other questions, but the Count only repeated:

"Be polite. The polished gentleman overcomes many difficulties."

The young attaché went away with the impression that the aged Count was growing feeble-minded. "But later," he added, "I had frequent opportunities to convince myself that in my dealings with men the maxim of the Count, *Be polite*, is everything."

How often, in fact, does a slight breach of politeness suffice to defeat the most important measures, nay, even to bring on sanguinary wars!

Towards the end of the Thirty Years' War the representatives of the European powers were assembled in Münster to settle the terms of peace. The negotiations were progressing favorably when they were brought to a standstill, which caused the terrible war to go on for six months longer.

Contarini, the ambassador of Venice, had made his official call on the Count d' Avaux, the French ambassador, who accompanied him only to the head of the stairs. The Venitian was so provoked because the Frenchman would not conduct him to the door, as the etiquette of the occasion required, that he departed by the next post and reported the affront to his government. The proud republic decided not to send its ambassador back to the con-

gress until the question of a satisfactory reparation to him had been settled.

What is said here of politeness and impoliteness in high circles applies in due proportion in the intercourse of ordinary life. Everybody loves the genteel and complaisant man, gives him his confidence, applauds his sayings and doings, and is ready to subject himself to his influence.

But here let it be said: it is only genuine politeness, namely, such as in reality the expression of a good and kind heart, that produces these effects. It may happen that a man with a corrupt heart is polite and gains influence. Such a man's politeness is either hypocritical or sincere. If he assumes it hypocritically, he may be able to keep it up for a time, but he cannot do it always. Sooner or later, when he is off his guard, the evil that is in him will be seen and he will be unmasked. Far from holding the good opinion of those whom he had deceived, his assumed politeness will cause them disgust and aversion.

But if he is sincere, and if by his politeness he succeeds in concealing his bad heart and in winning the confidence of others, this should make us all the more earnest in striving to be polite. If polite-

ness can serve as a cloak to a bad heart and is able to gain credit and respect for a corrupt man, whilst the strictest good conduct without politeness is often regarded with indifference or even with contempt, what will not be the impression when it sets off a pure and ingenious soul!

3. Politeness is a constant exercise of virtue.

Considered in its true light, as we have said more than once, politeness rests upon certain virtues: 1. Distrust of self, or humility and modesty; 2. Self-control, or the subjection of the body to the soul; 3. Respect and charity towards our neighbor, especially towards superiors.

i. If a young person lays claim to be polite, he must not be proud and haughty, he must not be full of self. This would provoke general condemnation. He must rather deny himself, often keep in the background, be ready to listen in silence, even when he has something to say that is worth listening to.

His speech must not be harsh and offensive, nor must it be boastful and dictatorial. His bearing should not be defiant, imperious, and regardless of others, but calm, simple, modest, retiring. He should never withhold from his neighbor those

marks of respect that are his due, and in dress he must not go beyond his means, etc. Now the deportment of which we here speak is possible only to those who are modest and humble and in proportion to their modesty and humility.

ii. In the duty of self-control and of keeping the body in due subjection, we include all that refers to a person's carriage, clothing, cleanliness, order, etc. St. Augustin's definition of man is *Anima corpore utens*, "A soul making use of a body." The French philosopher de Ronald explains these words by saying that they clearly point out the relationship existing between the body and the soul. The soul should act as mistress, and the body should be made to obey.

This covers nearly all that is to be said in regard to politeness. The body, which is the slave, must not direct the soul, which is the mistress; his place is to obey. He should be made to feel the consciousness of his subordinate position that he may not go beyond it and may conduct himself properly towards his mistress. For instance, he must not let himself be carried away by his appetite and must not eat or drink too much or too greedily. He must always present himself in becoming posture:

not careless and slovenly, but decent, erect in walking, standing, sitting, kneeling, etc. Thus it will cost many a battle to reduce the body into subjection to the soul and make it observe the laws of politeness.

3. Good manners require us to observe certain regards for our neighbor, especially when age, office, or services give him a claim; for instance: we should salute him on meeting, visit him on certain occasions, do him little services, show him marks of respect, speak to him, write to him, etc. Not seldom it may become necessary for the sake of others to give up some favorite amusement or convenience or to renounce our own will. And what is all this but the practice of fraternal charity?

Politeness is therefore in the full sense of the word the exercise of virtue. And thus it is constantly demanding of us vigilance, self-control, mortification, sacrifice, war. This very fact gives it value and makes it of great importance in education.

The young person who from his early years has taken pains to learn to carry himself properly and to acquire elegant manners is preparing for himself by this continuous sacrifice a rich supply of graces for this life and merit for heaven,—provided

he goes through these practices in the spirit of faith. His life is an uninterrupted practice of virtue, and brings him those fruits that virtue usually produces: amongst them a feeling of contentment, and a recollection that helps in study and prayer.

The constant effort required in the exercise of politeness is a great help in strengthening the character. Every act of politeness is a victory of the soul over the body. Multiplied acts form a habit. But when you have been accustomed to victory you feel your strength, your character becomes solid, and thus you are enabled to withstand many temptations.

It might be objected: Marks of politeness are a superficial, outward ceremonial without inward worth or substance; there is nothing in common between them and virtue, and therefore they deserve no special attention.

This is a groundless assertion. Even if the smooth ways of one or another individual be only deception and hypocrisy, outward form and deceit, politeness is not on that account to be cast aside. On the contrary, it should be all the more jealously striven for. Hypocrites do not try to imitate the worst, but the best. When they take so much

pains to put on the appearance of politeness, how excellent and how commendable it must be?

4. Politeness is a defence against vice.

You may have seen a deep, yawning precipice beside a road. To prevent travellers from falling over it, the people of the neighborhood erect a barrier or railing, which serves as a warning and a guard to the passer-by. This railing may not, indeed, be such a protection as will hinder all accidents, but it is sufficient for those that will make use of it.

What the barrier is to the precipice, politeness is in many cases towards vice, a barrier. There are educated people to whom religion is no protection against their passions, because they have no religion; who draw no strength from the sacraments, because they do not receive them; who are not moved nor terrified by the word of God, to which they never listen. Yet they are sometimes irreproachable in their external conduct, and in this matter they might be proposed as models to some Christians.

What is the cause of this? Their refinement of tone keeps them out of many dangerous occasions

of sin, and it places a certain check on the grosser outbreaks of sensuality.

From what has been said the importance of politeness may be seen. If it is able to keep the unbelieving but honorable man of the world from disgraceful actions, what an influence should it not have on the unspoiled Christian youth and maiden, who are nobly striving after virtue and perfection! It increases in them the horror of all that is ignoble, gives dignity to their deportment, strengthens them in virtue, gives a finish to their virtues, and secures them the respect of all.

III.

WHAT SHALL WE DO TO BECOME POLITE?

To become polite we must

I. Remove the causes of impoliteness and rudeness.

Since politeness is the offspring of several virtues, impoliteness is generally the result of one or more bad habits. A person fails to be obliging because he is intent upon his own comfort, and in his

care of self he does not consider others. He acts arrogantly and presumptuously, because he expects great deference to be paid to him and begrudges any to others. He is rough and uncouth, because he is careless and lazy, suspicious and sly, jealous and malicious.

Shut off the spring and the brook ceases to flow, bridle the passions, and impoliteness disappears of itself. He, therefore, that wishes to become really polite, must wage an earnest and protracted war against selfishness and pride, envy and malevolence, sloth and love of ease, sensuality and immoderate desires of enjoyment. By this means he will have plucked up impoliteness by the roots and at the same time will have planted the germs of virtue in his soul, whose pleasing growth manifests itself in politeness.

2. Learn the rules of Politeness.

There are two classes of rules of politeness. The first and fundamental rules are practical deductions from Christian ethics. Hence the great book of politeness is that wherein we learn Christian morality and virtue: the Gospel; and the best school in which the lessons of this book are taught is: the Catholic Church.

The fundamental law is the law of love: Thou shalt love the Lord thy God above all things, and thy neighbor as thyself. He therefore that knows his religion well knows also the chief prescriptions of politeness.

The other, or special rules, although in their essence flowing from this source, have somewhat the character of a social contract, and vary in some of their details according to country, social standing, age and sex.

It would be a great mistake for an educated man or woman to be ignorant of these rules, at least in their most important points, and to put them aside as trifles. Men were created to live in society, and therefore also to make themselves mutually agreeable, to instruct and help one another, and to smooth for one another the asperities of life. Whoever, therefore, will not follow the universally prescribed customs, would make himself singular and would produce a discord in society, would expose himself to be judged unfavorably and treated uncivilly; it would be hard, if not impossible for him to perform all the duties of his vocation.

Let it not be objected: Politeness is a result of natural aptitude, of goodness of heart, sound judg-

ment and tact, and consequently no special rules of politeness are required.

These natural qualities may enable us to treat our neighbor kindly and considerately, to honor merit duly, to seize upon the proper moment to take our leave so as not to trespass on the time of others. Still, the rules of politeness are not therefore unnecessary.

A good heart, knowledge of men, and tact, are such unusual talents that they are not often found singly in any person, still less all united in one individual. Moreover, even the best natural qualifications will fail, without the help of others, to discover many of the positive rules of politeness.

One thing is certain, namely that, just as in pursuing any line of studies, when to the natural capacity there is added a thorough and practical course, the pupil is surer, more correct, more perfect in his work. Hence an educated youth or maiden cannot well dispense with a knowledge of the rules of politeness.

But how is a person to learn these rules and laws?

i. In the first place, take counsel of experienced friends who are versed in the ways of the world,

and follow their example as far as it may be advisable.

ii. Listen to the remarks and counsels of superiors, to their warnings and corrections; opportunities for this will often present themselves. A student who bears in mind the words of his parents and teachers and conscientiously attends to them will hardly go astray in matters of politeness.

iii. Seek instruction from reliable books prepared for this purpose and written in a Christian spirit. The educated will carefully read such a book, at least once in his life, and will occasionally refer to it, especially in cases of doubt.

iv. The volume which we here offer you is intended to set before you the most indispensable of these rules and to be a help to you in following them. We do not claim that our statement of these rules is complete, for it would be difficult to reduce to writing all the prescriptions of the world in our day in regard to comportment; these rules of conduct sometimes descend to ridiculous trifles, which it would be out of place to set before serious people.

But what we do propose to our readers is sufficient, we think, to give a fair grasp of the prescribed forms, as well as of the principles on which

they are based, and will enable them to draw their own deductions. If you should ever find yourself in a predicament in which you can hardly see how to apply the rules, you will at least have in them a suggestion from which, either by yourself, or with the advice of someone of more experience, you can find your way safely to do what is best under the circumstances.

3. Accustom One's Self to Proper Deportment and Politeness.

One becomes polite only by acts frequently repeated. You should therefore let no opportunity pass, no day go by, without exercising yourself in politeness. *Nulla dies sine linea*. The earlier in life this practice begins the better it will be. If one should wait until all kinds of bad and awkward habits are formed, it would be hard to get rid of them and to substitute others and correct habits in their stead.

Parents should therefore watch over their children to form them to good behavior, often call their attention to the subject, and insist on the observance of what they prescribe. They should correct any faults they may observe; and, above all, they should themselves give good example. The polite

behavior which the child so easily learns in his early years will grow up with him and will take deep root until it forms a part of his nature.

Those children are easily recognized in life who learned at their mother's knees to act with propriety. They are freer and more natural in their movements, more refined in their manners, more engaging in speech, than those who began later in life. The earlier you begin, the more easily and perfectly you will learn.

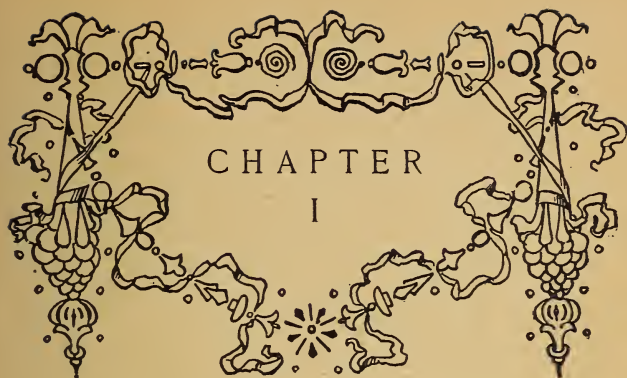
When you afterwards go to school, to college, or to the academy, you must continue to practice what you learned at home, and to increase the amount of your practical knowledge. You may have faults to correct, and you have to grow more manly or womanly in your manners. The demands of society in regard to deportment are many. Moreover, you will meet with many obstacles in your undertaking; your own education at home may have been faulty, your character may need moulding, you may meet with reckless companions who glory in their rough ways, and who will try to get you to follow them. You will need to bring all your strength of character into play that you may succeed.

Therefore set to work courageously, be ever on the watch over your senses, your movements, your goings and comings, your words and actions. Follow conscientiously the suggestions of your superiors and heed their admonitions. Practice every point, even though it may seem to you trivial, once, twice, ten times, a hundred times, until use has made it come natural to you.

Since you are still young and your will is yet pliable, since bad habits, if any, have not taken deep root in you and you still have at heart a strong impulse to what is high and noble—*Excelsior*—you cannot fail. Good manners are easily formed and take root, and politeness, which gives a polish to your deportment, will be attained.

Here we have laid before you the essence of politeness; we have also shown you the motives that should impel you, and the means you are to employ to become polite. It is said of the ancient Romans that they recognized their gods by their walk when those divinities appeared upon earth. *Incessu patuit dea*. So should it be with you. Let it be seen by your deportment in church, in the school, at home, on the street, in company, in conversation, at prayers, by the firmness of your step, the

modesty of your demeanor, the polish of your manners, the amiability of your discourse, that you have received a liberal education.



CHAPTER

I

CLEANLINESS.

CLEANLINESS of person is indispensable to anyone that lays claim to propriety and education. It usually accompanies a clean mind, is always expected; its absence is considered disgraceful, and it has much to do with health. Physicians recommend it earnestly as a protection against sickness and a help to recovery. The want of cleanliness, on the other hand, shows a lack of that respect and honor which are due to one's self and to others, and causes our neighbor to be disgusted and to avoid us.

I. The best means to preserve cleanliness of body is to make frequent use of fresh water and

soap. Therefore, besides using the bath, we should take notice of:

i. The face. Wash your face every day. The face is the noblest part of the body and the mirror of the soul. Now the cleaner and brighter a mirror is, the better is the picture that it reflects.

ii. The neck. Lack of cleanliness of the neck is readily noticed, and makes an unfavorable impression. It is advisable to give it a thorough washing every day, especially as cold water hardens the skin, strengthens the nerves, and thus is a safeguard against many diseases of the throat.

iii. The ears. On account of their numerous folds the ears need particular care and should be thoroughly washed. The wax which sometimes gathers in them interferes with the hearing. In company, never put your finger in your ears to clean them.

iv. The hands, which are used in all kinds of work, will attract attention if they are not clean. They should therefore be washed every morning,

and, if necessary, several times a day. This point is more urgent in winter, when the skin becomes dry and the fine dust arising from lamps and stoves works its way into the pores. We should be especially careful against ink stains.

v. The nails require attention. They should not be allowed to grow long, neither should they be cut too short, but trimmed from time to time in the round shape that is natural to them, and they should be cleaned every day. Some have the ugly habit of gnawing and biting them off, which should be avoided. The trimming and cleaning of them should never be done in the presence of others, at table, in the church or school, etc. This practice, though common, is entirely against good breeding.

2. The teeth should be cleaned every morning. A soft brush is preferable, since a hard one may tear away the gums. In cleaning them, the inside and top should not be neglected. Proper attention to the teeth will diminish or prevent that bad odor

from the breath which is so offensive. A quill toothpick is preferable to wood or metal.

Here I may be permitted to mention a remark made by a friend of mine to the pupils of an academy of which he was chaplain, as his remark contains a lesson. After a mass at which the girls received communion, the priest to whom I refer requested them never to use their tongues for pen wipers. Some of the thoughtless ones had evidently offended in this point.

3. The hair should be brushed and combed every day. A dishevelled mop of hair full of dandruff gives a person a wild and slovenly appearance. A well-bred man does not thus neglect his hair. At the same time he avoids excessive care and nicety, does not keep running his fingers through it nor smoothing it down with his hands, as we see done occasionally by empty-pated youths. He has his hair cut after the manner of sensible men, and he does not use greasy and strong-smelling pomades.

St. Paul in his First Epistle to the Corinthians,

ch. 11, v. 14, writes: "Doth not even nature itself teach you that a man indeed, if he nourish his hair, it is a shame unto him?" Even among the pagans excessive attention to the hair was despised. Thus a philosopher said to a young man who came to him smelling of perfumes: "I would rather you smelled of garlic." A Roman poet says to another youth: "The good odors which you spread around you are suspicious to me. He does not smell well who always smells well. *Non bene olet qui bene semper olet.*" The extremes of too great and too little care should be avoided.

As to the ladies, I will quote St. Paul again. In the 15th verse of the same chapter which I quoted above, the apostle says: "If a woman nourish her hair, it is a glory to her." And the First Epistle to Timothy, ch. 2, v. 9, he says: "Women also in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as it becometh women professing godliness, with good works." Thus the

great apostle of the Gentiles allows women to take more care of their hair and person than men, but even to them moderation is prescribed.

4. The feet should be washed from time to time, at least every fortnight in winter and every week in summer, and oftener if necessary, and the nails should be cut regularly. Dirty feet are not easily kept warm, and in summer they are an abomination.

5. In using the handkerchief a person must be careful not to annoy or disgust others; therefore it should be done with as little noise as possible. He should turn aside when others are present, and fold the handkerchief after using it, in such a manner that he may not be embarrassed when he has to take it out again, and he should not look into it before putting it up. The handkerchief should always be clean. It should not be laid on a table, or other piece of furniture. If anyone should drop his handkerchief, do not pick it up, but quietly call his

attention to the fact. This rule applies, but for a different reason, to letters or other documents.

6. You should never spit on the floor, into the fire, on the stove, or out of the window, but into your handkerchief or the spittoon. Even if we are not as much afraid of bacteria and microbes as some of our city fathers pretend to be, who pass ordinances forbidding people to spit on the sidewalks, the floors of street cars, etc., still we must say that the practice is a gross offense against cleanliness. Respect for ladies and their dresses ought to be a sufficient motive to prevent this dirty practice. I have known people to spit even on the floors of churches.

You should also avoid hawking aloud to clear your throat. If it should be necessary to do it, turn aside from the company and put your handkerchief to your mouth. In like manner, put your handkerchief or your hand before your mouth when sneezing or yawning.

7. In coughing, hawking, blowing the nose, try

to restrain yourself as much as possible when you are present at any assembly where someone is addressing an audience, or in places where perfect silence is expected, as in church, especially at the consecration in the mass, at the benediction of the Blessed Sacrament, etc. The noise that might on such occasions be avoided with a little effort is a disturbance of the company or congregation, an annoyance to the speaker, a lack of respect to the sacred function, and shows a want of consideration for others.

8. Whilst on this subject of cleanliness, it may be well to say a few words as to the users of tobacco. A good cigar is, of course, preferable to the pipe; and among pipes the briar root is considered the least objectionable on the score of health and of the odor of the breath; but it should not be used after it has become strong. As for cigarettes, the doctors seem to be unanimous in condemning them.

I hesitate to speak about chewing—or chawing.

However, I would say to anyone who has made himself a slave to the vulgar practice and who has not the strength of character to give it up: Hide your weakness as much as you possibly can. Do not chew or spit in presence of others, but take yourself out of sight when you must indulge.

A reprehensible practice of some men is to enter a crowded street car with a half-burned cigar between their fingers, the smell of which cannot but be offensive to some of the passengers. If your cigar is of too fine a brand to throw it away, finish it as you walk along and take a later car.

Snuff-taking is not common in this country, so that I need say but little of it. I once met an old Canadian gentleman who was a great snuffer. When seated he generally held his snuff box in his hand and a big colored handkerchief on his knee. Unfortunately for him, he was not as assiduous in the use of the latter article as of the former, and in consequence there was a dark spot in the upper lip burned into the flesh by the drop of snuff that

was allowed to rest there. I knew another gentleman who often had quite a supply of snuff in his mustache.

9. This chapter would be incomplete did I not say something of the neatness and cleanliness of the objects that a person makes use of, the room in which he lives, his furniture, etc.

Therefore:

i. Do not soil or deface pictures, documents, or books. These latter deserve special care. It is therefore improper to turn down the leaves, to write worthless marginal notes, or to make flourishes, drawings or caricatures on the fly-leaves. Good books are our best friends and should be respected accordingly.

ii. Be careful not to bring any dirt from the street into the house. A mat or scraper, sometimes both, are placed at the entrance doors of most houses, and they are intended for use rather than for ornament.

iii. Keep your bookcase, desk, wardrobe in

order, and do not throw your clothes, books, papers, maps and other articles in a slovenly manner on chairs, tables, or even on the floor. A room kept in disorder makes an unfavorable impression on a visitor. Accustom yourself to put things back in their places when you have finished with their use. *Serva ordinem et ordo servabit te.* Keep order and order will keep thee.

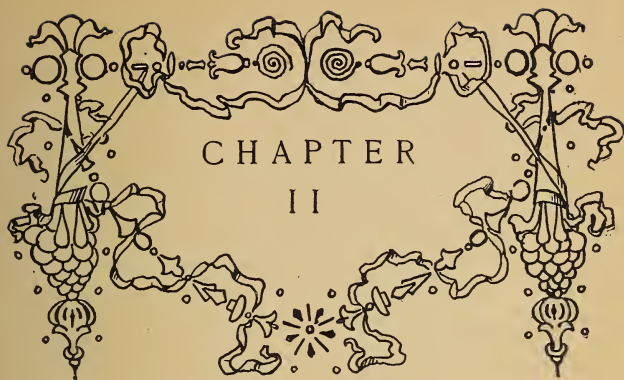
iv. Do not throw things on the floor, such as nut shells, peelings, scraps of paper, burnt matches, ends of cigars; but if you happen to let them fall, pick them up and throw them in the waste paper basket, or the stove, or put them where the servant will see and remove them.

v. It is not proper to scratch matches on the furniture, on the wall, or on your trousers, but on the match box or on a piece of sandpaper set up for the purpose.

vi. Do not deface walls, doors, windows benches, and other pieces of furniture by writing, scratching, or cutting figures and inscriptions on

them. Sometimes property is thus thoughtlessly injured, and the practice is in very bad taste.

vii. There is an apartment attached to every house to which all are compelled to go occasionally, the cleanliness of which should be scrupulously attended to. From the condition in which closets are kept strangers judge of the refinement or the vulgarity of the people of the house.



CLOTHING.

SINCE the fall of our First Parents clothing has become necessary to man for the sake of decency and as a protection against the weather. Now as the clothing at once catches the eye, the world usually judges by it of the taste, the character, the manners of the wearer. Cut, color, material, are different according to individual taste, present feelings, degree of refinement, etc.

1. The fundamental rule in this matter of clothing is: Dress as do the serious and respectable people of your station in life. You may follow the fashion, but only when it does not conflict with

decency and good sense. Extremes on this point are to be avoided.

One of these extremes is to be careless in dress. This would be an indication of avarice, laziness, want of due regard for the people with whom we associate, and sometimes even of a conscience that needs to be regulated.

Nor should we hold on to antiquated fashions, which would make us ridiculous.

The opposite extreme is to be too careful. We are not to adopt at once every new fashion that comes out, especially such fashions as are calculated to draw all eyes upon us. The derivation of the word *dude* from the Portuguese *doudo*, silly, tells sufficiently what men of sense think of those youths who are extreme in the care of their garments. In their case the servant is better cared for than the master, the body better treated than the soul.

2. The clothing, of course, should be suited to the time of the year. We do not dress in summer as we do in winter. Our Christian sentiments also

require that on Sundays and holydays we dress differently than on week days. The dress should likewise correspond to one's station in life and to his age: the student should not dress like a farmer, nor the magistrate like a commercial traveler, nor a youth like an old man, and vice versa.

3. The color of the clothing is also to be considered. Thoughtless youths love glaring colors, sensible people are subdued in their tastes. "For the unspoiled, uncorrupted man, the subdued color of his garments is a necessity, as the cool shade of the trees is for the overheated traveler. For my part, the clothes which my neighbor consciously or unconsciously selects for himself, is the foundation of the opinion I form of his inner worth. I have seldom been mistaken in the judgment thus formed." Beda Weber, *Charakterbilder*, p. 31.

4. The material of one's garments depends on the means and social position of the wearer. They are not necessarily to be made of fine and costly stuff; it suffices that they be whole and clean. The

richest garment disfigures a person if it lack those qualities; with them, the plainest stands the test. Even the beggar is not a repulsive sight when his person and his patched clothes are clean.

i. The clothing should be entire. "Let there be nothing ragged or slovenly on your person." says St. Francis de Sales in his *Introduction to a Devout Life*, Part III, ch. 25. Torn clothes give a person a neglected appearance. Therefore boys should take care not to be out at elbows and knees, and girls as well as boys should not wear torn clothes and stockings and ragged shoes.

Particular attention is due to the shoes, so that in wet weather they may not let in the water and thus give colds. Have the buttons and the button-holes of your shoes and of your coats or frocks attended to when they need it. These are little points, but they are deserving of attention.

ii. The clothing must be clean. "As to cleanliness," says St. Francis in the chapter from which we just quoted, "it ought to be nearly always the

same in all our garments, on which, as far as possible, we should not allow any sort of stain or dirt. This outward cleanliness is to some extent a mark of the purity of the soul." Therefore, if you should at any time be obliged to walk in muddy places, be careful to use your brush afterwards. You should also guard against spots of gravy, milk, coffee, etc.; you should not lean against damp walls; nor is it proper to dust chairs, tables, or other articles of furniture with your skirts. The coat collar should also be kept free from grease.

The clothes should be regularly brushed, especially in muddy or dusty weather. The linen should be scrupulously clean. No matter how irreproachable the other garments may be, if the linen is not neat, the effect of the rest will be spoiled. Consequently a person should change at least once a week, and in summer, when perspiration is more abundant, twice or oftener. It may at times be necessary to change the shirt collar every day. The socks also must be frequently changed.

5. Boys, do not wear your hat or cap on the side of your head, which would be an indication of foppishness; nor pulled down over your forehead, as if you had something on your mind to be ashamed of; nor on the back of your head, which is the way of a slovenly person.

As to the ladies, these rules have to be taken mildly, in consideration of the shape of their hats. However, it is advisable that their headgear should not be ridiculous, nor of a size that will annoy others. If gentlemen should show every regard and consideration for the ladies, these ought on their side to reciprocate. Since they are not allowed to remove their hats in the Catholic church, they should not have them of a size to hide the priest and altar from those that occupy places behind them.

The shoes ought to be cleaned every day, and some days more than once. I have seen boys with muddy shoes serving at the altar, which showed a lack of respect for the holy place.

6. On solemn occasions, such as at the reception of the sacraments, at a marriage, a baptism, a funeral, or at the distribution of premiums, one should dress in his best, and a black suit is preferable for men, young or old, unless they have a uniform. Black is also worn as a sign of mourning.

7. Three kinds of mourning may be distinguished: deep, half, and lesser mourning. In deep mourning the outer garments are all black; women's dress is of black wool. No visits are to be made except to the church, and those that are of strict necessity. In half mourning some visits may be made, but public amusements are not allowed to the mourners. Silk is permitted. In lesser or slight mourning it is sufficient if the clothes are dark. Visits may be made and received, but less frequently than at other times.

At the death of a father or mother, husband or wife, or of a son or daughter not a baby, one year is given to deep mourning and some additional

time for half mourning; for a brother or sister, three months of deep and three months of lesser mourning; for a grandfather or grandmother, six months of deep and six months of half mourning. According to a good old Catholic custom, mourning for near relatives, as father, mother, wife, husband, lasts until the anniversary of the death.

8. Modesty and decorum forbid us to dress or undress in the presence of others; and if we are at any time under the necessity of removing some of our clothes before other people, we must not forget what Christian modesty requires of us.



DEPORTMENT.

BY deportment or carriage we here mean the way in which the body and its members are used in their various movements and postures. Deportment gives the outward stamp to our personality. It marks the man, and is sometimes more eloquent even than speech. People therefore are accustomed to judge others by their carriage, and in most cases the judgment is not far from correct. "Even in the slightest, the simplest, and the most imperceptible things, there will always be something in our manner that will reveal us. A fool does not come in nor go out, sit down nor remain standing, nor is silent like a sensible man."—Char-

acteres de la Bruyere, ch. 2, p. 59. The carriage shows in what circles a man usually moves, what kind of an education he has received, how he esteems and values himself, how far he has succeeded in mastering himself and his body.

For these reasons it is a matter of importance for everyone in general to carry himself correctly. It is especially in the early years of life that boys and girls should be taught to attend to this point. They are naturally inclined to be careless and to avoid all restraint, and hence they are exposed to the danger of contracting a number of bad habits which they themselves do not perceive, but which strike others and displease them.

Youth is also the most favorable time to form correct habits. The spirit is willing, there is plenty of courage, the heart is warm and unspoiled. Even if through the absence of careful direction in childhood faulty ways have been adopted, it will be comparatively easy to get rid of them before they

have grown too deep-rooted. The tree is pliant and can be bent and trained at will.

I. CARRIAGE OF THE BODY.

The body should be carried naturally, and therefore

I. Straight, erect.

Os homini sublime dedit, coelumque tueri
Jussit, et erectos ad sidera tollere vultus.

—Ovid Met. 1, 2.

“He gave to man a lofty brow, and ordered him to look up to heaven and to raise his noble countenance to the stars.”

One shoulder should not be carried higher than the other, nor should the shoulders be allowed to droop forward; this would give a person an awkward appearance, and would contract the chest and lungs, and thus injure the health.

Neither should the body be allowed to bend over to one side or the other, as if unprovided with bones. This would indicate sloth and feebleness of will, and would show indifference about one's self

and others. Lazy and little-minded people ordinarily hold their persons carelessly and loosely, lean on walls, pillars, tables, or any support they find at hand, as if they were weary and their bones were soft.

2. Free, unconstrained, angular and awkward or stiff and studied movements indicate little minds and make a person ridiculous. Be simple and natural, but at the same time unpretentious in your movements; not stiff and unbending like raw recruits on drill. But neither should you be too quick and volatile like mercury. Either extreme is disagreeable.

II. HOW TO CARRY THE HEAD.

The head is also to be carried erect, free and unconstrained. It should not hang to the right or to the left, nor to be moved suddenly from side to side; neither should it be held too stiff like a statue. We are often judged by our manner of holding the head.

Slightly bent forward, it indicates good will;

deeply bowed, it expresses humility, submissiveness, and respect; thrown backwards, it reveals pride and arrogance; held firm and erect, it manifests decision of character; drawn down between the shoulders, courage; bent slightly to one side, piety and benevolence.

III. EXPRESSION OF THE COUNTENANCE.

The expression of the countenance has an important bearing in the question of deportment. The countenance is the mirror which reflects, generally with truth and clearness, the inmost emotions of the soul: love and hatred, joy and sorrow, patience and irritation, contentment and weariness. When we wish to judge of a person's character, we study his countenance. According to the impression it makes on us, we form our opinion and we act upon it. Everyone therefore should watch carefully over himself, that his countenance be such as it ought to be.

I. The countenance should always be amiable and dignified. This shows a good heart, gains the

good will of others, and is even calculated to calm the angry passions of those who approach us in excitement. If it wears a dark look, or one of indifference or contempt, this will seldom escape notice, will disturb social harmony, and awake distrust and dislike. On the contrary, you should always wear a friendly, pleasant countenance, never a gloomy, peevish look, as if on bad terms with yourself and the rest of the world.

Moreover, you should not distort your countenance and make grimaces—a fault so much the harder to correct, as one often falls into habits of this kind without being aware of it. Do not laugh and grin at everything strange you see and hear. There are times and places where to laugh is proper, but to be always laughing is silly. To laugh and to be serious at the proper times shows the well-bred person.

2. The countenance should be in harmony with the circumstances. In the company of people who are rejoicing over a piece of good fortune, let your

expression show that you truly rejoice with them, unless there is some weighty reason to the contrary. With those who are bowed down by grief, let your countenance express genuine sympathy. To make merry in their presence would show a want of tact, if not even of charity. In like manner, it would be a violation of the most elementary rules of propriety were we to laugh and joke when a calamity has fallen upon our city or country.

3. The expression of the countenance depends in a great measure on three features: the forehead, the eyes, and the mouth.

i. The forehead. It should not be knitted or wrinkled until age places his seal upon it. A wrinkled brow gives the countenance the appearance of a stern and ill-humored, sad and sour disposition, which repels; or of a suspicious, too thoughtful a mind, which is also unsuited for intercourse with society.

ii. The eyes. What a clear stream is to the landscape the eyes are to the countenance; they enliven

it and give it its chief attraction. They mirror forth the soul and its emotions, and they often speak more clearly and more eloquently than the tongue. Who amongst us has not read a companion by his eyes? The well-bred person will therefore watch carefully over his eyes, will always keep them in bounds, and will take care that from them shall always beam modesty, benignity, and mildness. Consequently the look should be:

(1.) Open, free, unembarassed, as the conscience is supposed to be kept. Therefore it should not be over-reserved, unsociable, anxious, which would indicate a bad conscience, a feeling of shame, or the fear that others might read in our eyes something we had to conceal. During conversation we should not keep our eyes always cast down, nor constantly avoid the eyes of our interlocutor. Of some people it is commonly said: He cannot look anyone straight in the eye. It is as if there were something out of order in his conscience. Many times also this excessive bashfulness in looks

might be interpreted as false humility, or as indicating a groveling, slavish disposition. It is therefore proper to raise the eyes at least occasionally so as to show that we are attending to what is said, or that we intend to do what is asked of us, and also when we have something to answer or the one we are speaking to happens to make a mistake, or for other reasons.

(2.) Firm. A firm look is a sign of courage, decision of character, and of the consciousness that we have nothing to fear. Therefore we should be careful not to let our eyes ramble unsteadily in all directions, which would indicate thoughtlessness or badness; not to move them too rapidly. The restless rolling of the eyes gives a person a strange and wild look. On the other hand, we should take care not to fix the eyes too long and steadily on the same object. Staring at anything betrays lack of mental development; not to look boldly and steadily on the person with whom we are conversing, as if we wanted to look him through and to

discover his secret thoughts, or to overawe him; especially, not to look too sharply on persons of the other sex, which would be exceedingly impudent, perhaps sinful. A celebrated diplomat seldom raised his eyes when speaking, and he used to say: "I can answer for my tongue, but not for my eyes." Finally, do not open your eyes too wide, as if you were surprised at everything.

(3.) Cheerful. A cheerful look indicates a cheerful heart and makes a pleasant impression on others. The look should be friendly without being intrusive, and in no case should it be gloomy, discontented, sulky. Nothing is more out of place in society than a dark and surly look. There are, of course, times when the heart is bowed down with grief and anxiety and it is hard not to let it appear. But when we feel thus it is better to stay at home.

(4.) Humble and modest. Everyone should be able to read in your look that you have not too high an opinion of yourself, and that you recognize

the worth of others. Your look must therefore not be spiteful, cunning, mocking, which would hurt the feelings of others; not haughty, which would betray pride, presumption, contempt of others; nor eager and prying.

One should not allow his eyes to rest on immodest pictures and statues which are sometimes exposed in museums and show windows or elsewhere. To keep gazing at such objects would show a corrupt mind, not inquisitive. On the street we should not gaze around and turn back to look, in a house where we are visiting, we should not examine writings that may be lying on a table, nor should we on the sly look over a person's shoulder when he is reading, writing, or counting money; not hypocritical. Do not turn up your eyes in pretended piety, either at home or in the church; not restless. In prayer the eyes should not be allowed to wander which, to say the least, would betray a cold and fickle, and sometimes even a corrupt heart; on the contrary, it is better to keep the eyes cast down, or

fixed on the altar or on your prayer-book. When man speaks to God, he should exclude everything else from his mind. Downcast eyes prevent distractions, hinder many temptations, and help to preserve that recollection which is necessary in prayer.

iii. On the mouth. (1.) As a rule the mouth is to be kept closed. It is conducive to health to breathe through the nostrils and not through the mouth. The mouth closed in a natural manner gives a person a becoming appearance.

(2.) To keep the mouth open and let the under lip hang while listening to a speech or story gives a person a look of stupidity. On the other hand, to compress the lips together, or to keep biting them would give you a look of secrecy and of suspiciousness of others.

(3.) Yawning should be avoided as being a sign of weariness. Although at times you cannot help being weary, still it is not the correct thing to show it. If it happen involuntarily, you should at least

place your hand or your handkerchief over your mouth, as well to conceal the distortion of your features as to prevent your breath from incommoding others. To yawn with outstretched arms and with a loud noise in company is intolerable.

Besides, the following practices are to be avoided: Muttering or humming on the street or in company; snuffling and blowing the nose with a noise; screaming, and what is called horse-laughter. Of course, it is not forbidden to enjoy one's self and to laugh heartily; but hearty laughter and boisterous laughter are essentially different. "A fool lifteth up his voice in laughter; but a wise man will scarce laugh low to himself," says Ecclesiasticus, xxi., 23.

Whistling is generally condemned as vulgar, and suited only for stable boys when they are attending to their horses. I think the condemnation too severe, whilst at the same time I do not consider whistling a gentlemanly accomplishment. Whatever may be said of it, you should certainly not in-

dulge in the practice in company, or wherever it would annoy people of sensitive ears.

IV. MANNER OF CARRYING THE HANDS.

One of the greatest difficulties in the matter of deportment is the management of the arms and hands. Many people do not know what to do with them. Nor is it easy under all circumstances to hold them properly when one has not been accustomed to it from early childhood. The following rules deserve consideration:

I. When the hands are not employed and you are standing or walking, it is best to let the arms hang freely by your side. This rule is for boys and men. When standing, however, you may also cross your arms on your chest, placing the right hand on the left elbow and the left hand on the right. If you must remain long in one position, you may change about between these two modes of keeping your hands.

For girls and women, the proper way to carry their hands in walking seems to be to fold them, or

better still, to have something—a fan, gloves, muff, pocketbook, parasol—to carry. I have seen young women marching up through the church with their hands swinging by their sides, sometimes even when they were going to communion. In the church and on the street this manner of carrying the hands gives them a bold and masculine swagger which is hardly desirable to cultivate. When approaching the Holy Table it is to be recommended that boys as well as girls, men and women, join the palms of their hands together before their breast, as they were taught when preparing to receive for the first time.

2. If you make any claim to refinement you will not keep your hands in your pockets; neither will you lean them on the back of a chair, or cross them behind your head; nor will you plant them on your hips with your elbows stuck out, in the manner of a scolding fish-wife, nor stick your thumbs in the armholes of your vest, etc.

Certain motions with the hands which indicate

levity and thoughtlessness are to be avoided; for instance, to keep rubbing the hands together, stretching them out with a yawn, passing the fingers through the hair or smoothing it down, stroking the beard, tugging at the necktie or clothes during conversation, picking up and examining objects that lie on the table, cracking the fingers, strumming on the table or window, twirling the thumbs, etc.

Finally, it is seldom necessary to touch the people with whom we are engaged in conversation, to take them by the shoulders, to buttonhole them. In like manner, it is not polite to slap a man on the back, even if he were an intimate friend; to strike him in the ribs, pinch his cheeks, etc. Such acts are undignified, and often proceed more or less from sensuality. It is therefore advisable not only to avoid doing them yourself, but also not to accept this kind of attention from others.

3. In conversation and in public speaking it is, of course, allowed, and even recommended, to ges-

ticulate, so as to make our meaning clearer and to emphasize it; but the following rules should be observed: Gestures should be moderate; that is to say, not too frequent or too rapid, not too impetuous or exaggerated; they should be dignified, that is, not vulgar, as slapping one's knee, shaking the fist at an opponent; they should be simple; that is, not pretentious, and they should be timely; that is, appropriate to the sentiment which we wish to express.

V. HOW TO STAND.

In standing, hold the body and head erect, the chest thrown forward, the legs straight, heels not far apart, toes turned out. Therefore do not stand with loose knees, the weight of the body thrown on one foot whilst the other is stretched out; do not lean either backward or forward against a support. Besides, in any public assembly, whether in church or hall, do not place yourself so as to prevent others from seeing the altar, the pulpit, the platform, or the stage.

VI. HOW TO SIT.

1. As in standing, so also in sitting, the head and body should be erect. The legs should be on a line—a right angle—with the knees, the heels not far apart and the toes turned out, as when standing. You may place your open hands on your knees, or if seated near a desk or table, you may place them on it; never keep your hands between your knees or under the desk or table.

2. Let both feet rest on the floor and do not cross your legs or throw your foot across your knee so as to expose the sole of your shoe as if for inspection. It is true that many estimable men do this, but still it is better to avoid it. The most that can be granted is that this may be let pass when we are well acquainted with the company or are amongst friends, but not on visits, whether made or received, never in church, school, or parlor, nor in public meetings, and never in presence of a superior.

3. Do not keep swinging your feet, holding

your knees between your hands, or tilting your chair back. Nor should you put your foot on the rounds of your own or of another person's chair. Above all things, do not put your feet on a table or other article of furniture, as some uneducated people do.

4. Do not choose for yourself the most comfortable seat, and do not place yourself where you will be in the way of others. Moreover, do not remain seated when the company rise, and do not rise, unless for a good reason, when the others are seated. In a word, you should not make yourself singular, nor be a hindrance to others in their movements.

VII. HOW TO WALK.

1. The walk should correspond to age, position, and sex. An active and lively youth does not move with the slow and halting step of a feeble man, nor is a girl supposed to walk with the stride of a man. Too slow a walk is suggestive of sloth and indecision, too quick and impetuous indicates

thoughtlessness and boldness. *Festina lente*, hurry slowly, is the Latin proverb, which means, never be over-hasty, but neither should you move with unnecessary slowness, as if you were counting your steps or measuring the ground.

Well-bred people do not run on the street, though they may hasten their steps when something unusual takes place: a fire, a falling house, etc.; or if it suddenly begins to rain.

Do not bring your feet down too close together or too far apart, do not make your steps too short and mincing, like a dancing master, nor too long, like a yokel just from the country. Step lightly and firmly, not on your toes, but bringing your foot down without a clatter. Walk naturally and easily, without dragging your feet.

2. When walking, the body should be held erect, without constraint, the chest thrown somewhat forward, the head erect without being raised too high or thrown backward, not turning restlessly from side to side, the eyes directed forward,

so that you may see any obstacles that lie in the way, may give place to those who want to pass you, and may greet an acquaintance.

Turn out your toes, let your arms hang easily by your side, as in standing, and do not keep swinging them like the arms of a windmill. Do not join your hands behind your back, especially when walking in company.

3. When you carry an umbrella or a cane, hold it lightly in the right hand, and if necessary you may lean on it. Do not play with it like a drum major with his baton, nor keep twirling it around. Neither should you carry it sticking out under your arm, especially in a crowded street. Do not carry it as the soldier carries his gun or the tradesman his tools.

4. When walking along the street, do not stop to think of the direction in which you are to go; you should have made up your mind before starting. It is not proper to keep up a loud and long-continued talking on the street, to point at people,

to eat. Only children may be allowed to do this latter.

5. On the street do not get into a brown study, lest you should run into somebody or be run into. Should you inadvertently jostle a person or otherwise inconvenience him, never fail to apologize politely. When someone is coming towards you, pass him on the right side. If the path is too narrow for two to pass, the politer of the two stops to let the other go by. On a narrow stairs, wait at the top or bottom if you hear anyone coming down or up. On the sidewalk leave the side next the wall to a respectable person who is going by.

When walking with others it is unbecoming and annoying to be in too great a hurry. On the other hand, when coming to a house into which several are about to enter, a young gentleman will hasten forward some steps to open the door, especially when there are persons in the company deserving of attention.

Do not rush up or down stairs, and take only one step at a time. Boys, remember this.

6. The following points are not unimportant:

When two are going together, the one most deserving of respect is allowed to take the right side, unless

(1) In walking up and down in a park. When you come to the turn it is not necessary to change, unless your companion should be someone of exalted station, in which case this rule should be followed, and you should always walk at his left.

(2) When the path on the right is harder, muddier, or stonier, take it, and leave the easier path to the person whom you wish to honor.

If three go together, the place of honor is in the middle, the next is the right. When four are walking abreast, there are two ways of arranging. The highest in rank may be taken as the central point. To his right comes the second in rank, to his left the third, and to the right of the second, the fourth. Or the two highest may be considered as the cen-

tral point, and the other two range themselves to the right and left, as if the center was a single person.

Thus to the more dignified is always assigned the best place. If a stranger is present, he is considered the privileged one, unless he is much inferior in social standing.

As a matter of course, on turning in a promenade and when passing one another on the street, you must not turn your back on the dignitary. In like manner, when entering a room or going out the door, you should turn your face to the company, The altar boy should be careful to observe this rule when he is serving, and not turn his back on the priest or on the tabernacle.

7. Before concluding this chapter I would like to impress it on the minds of the young that a really polite man or woman will not observe the rules of etiquette merely in public, where he is seen, but also in private. The thought that God and the holy Angel Guardian are present is enough to keep

him or her within the bounds of modesty and decorum. When he lives up to this principle, his politeness will be genuine; that is to say, it will be the natural expression of a good heart, which gives the finishing touch to that polish that characterizes the real gentleman and lady.

Of St. Francis de Sales we read that he always lived up to the rules of the most exquisite politeness, and that all who knew him honored and admired him in this as well as in the heroic virtues which he practiced. His intimate friend, the Bishop of Belley, whom he often visited, once took it into his head to find out how the saint conducted himself when praying, studying, kneeling, sitting alone in his room. For this purpose he bored holes in the door so that he might watch him unobserved. He tells us:

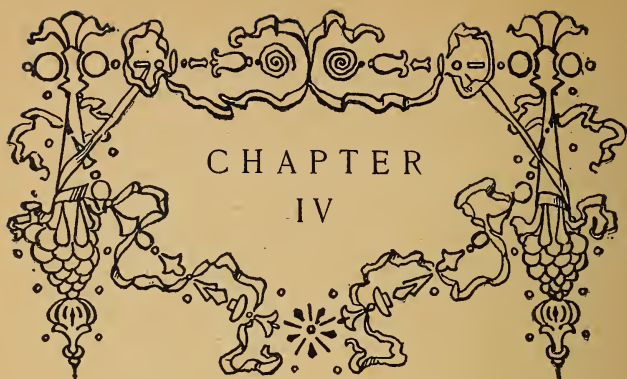
“He knelt so carefully and piously that one might think he felt himself in the visible presence of the angels and saints. He remained motionless like a statue in the most respectful posture. I watched to

see if he would allow himself any liberties, such as stretching out his legs or crossing them, or leaning his head on his hands. But I never saw anything of that kind. He remained serious and dignified according to the strictest demands of propriety and filled all that saw him with love and respect.”—Camus l’Esprit de S. Francois de Sales.

The above are the fundamental rules for the carriage of the person. They are numerous and somewhat complicated, and are hard to follow by anyone that has not grown up in their observance. Should we therefore be discouraged? Far be it from us! On the contrary, let us make up our minds to learn how to conduct ourselves with tact and dignity. *Dixi nunc coepi.* And I said, now have I begun.—Ps. lxxvi., 2.

We should follow the advice of our parents and teachers during our school years; let us observe the manners of those ladies and gentlemen who are recognized as models of deportment; and then let us set to work to overcome ourselves on those

points in which we feel that we are defective, and let this be our daily, hourly, unceasing task. It is only by constant practice that we can overcome the bad habits which we may have contracted, and replace them by good habits.



CHAPTER IV

SALUTATIONS.

SALUTATIONS are the simplest and most frequent signs of Christian charity. In the manner in which a person salutes, you can recognize his refinement or his lack of it. The salutation is the first act that impresses our neighbor, and it has much to do with the opinion he forms of us. The studious youth and maiden will therefore not neglect to learn the rules of salutations.

1. The salutation when meeting on the street consists in raising the hat with a friendly smile and lowering it, at the same time making a more or less profound bow, according to the rank of the person

saluted. The lady smiles and bows. The following points are to be here noticed:

i. The salutation is generally made without stopping or speaking. Only intimate friends, according to the usual code, address each other by name.

ii. Take hold of your hat as soon as you have reached the person whom you wish to salute, or a little before, especially if the person to be saluted is of high rank or a superior. In this case lower your hat a good distance, and do not put it on until he has passed you.

iii. Take your hat entirely off, lowering your arm so that it makes a more or less obtuse angle at the elbow. It is not the correct thing merely to touch it with the hand after the military fashion, nor to hold it aloft as if you were going to shout a hurrah.

iv. Always remove your hat with your right hand. If it is not free, holding your cane, umbrella, or some other light article, pass the object

to your left hand and then take off your hat with your right. The same is to be done if you are smoking, take your cigar in your left hand and uncover your head with your right.

v. If the person saluted is of high rank, such as a bishop, a cardinal, stop some paces before reaching him, take off your hat and hold it respectfully in your hand; when he passes you make your bow, and only then put on your hat again.

vi. On meeting, let your countenance be serious and respectful toward superiors, cordial and friendly toward equals, and kind and pleasant toward inferiors.

2. On the street we salute:

i. Those who salute us. Not to return a salutation is contrary to all rules of politeness. It is related that George Washington was one day taking a walk in company with some distinguished stranger when a poor negro took off his hat to the General. Washington immediately returned the salute. When the stranger expressed surprise that

the great man took off his hat to a common negro, Washington said to him: "Would you have a negro surpass me in politeness?"

ii. Those whom our companion salutes and those who salute him. If you should be in company with a great personage, you are not supposed to salute any whom he does not salute, unless it should be a particular friend, who would be hurt by the omission.

iii. Our present and former superiors and teachers; and also acquaintances, and those with whom we do business.

iv. Strangers whom we meet on private grounds, as in a garden, a hall, a yard. Pupils therefore should remember to salute politely visitors whom they may happen to meet on their play grounds, in the halls, on the stairs.

v. Every person of high rank, as a bishop, the governor, etc.

vi. Priests, and religious of either sex. To a Catholic these are no strangers; and he recognizes

them by their garments. On account of their high vocation, as well as their labors in the cause of humanity and for the public good, they deserve this recognition.

vii. Strangers who do us any service, for instance, who deliver us something, who step aside to let us pass on a narrow sidewalk or stairs. In like manner those to whom we do a little service, as, to whom we give information about the road, or for whom we pick up a fallen article.

viii. In the country, all grown people in general, whether we know them or not. It would be considered rude on your part not to salute them.

ix. Travelers whom you meet on the solitary street.

3. In regard to salutations it is further to be remarked:

i. If the persons who meet us are of the same rank and age as ourselves, it makes no difference who is the first to salute. If they are not, the younger or lower in station should first salute. Young

people should take notice of this. If a person whom we hardly know salutes us first, we should at our next meeting try to return his politeness in the same way by being the first to salute. However, people of noble feelings will not stop to deliberate whether it is for them or for the passer-by to salute first, whether he be an equal or an inferior, but will salute.

ii. Should an acquaintance be standing on the street or in an open door, it is the passer that is usually supposed to greet first. The person standing should be first when a distinguished person passes.

iii. If seated, you should rise and salute or return the greeting unless your occupation does not permit you to rise, or the passer is much younger or of lower rank than you, in which case it suffices to bow your head.

iv. If you are engaged in conversation when an acquaintance passes, you may interrupt it for a moment to salute.

v. Should you notice when saluting that you were mistaken in the person, do not break off, but finish your bow. Here the saying holds good: *Quod abundat, non vitiat*. What goes over the mark does no harm.

4. A Catholic should take particular notice of the following rules:

i. If he meets the priest carrying the Blessed Sacrament, either in solemn procession or privately to the sick, he uncovers, and if circumstances permit, he kneels where he is on both knees, joins his hands, and makes a profound bow; and he remains in this posture till the priest has gone a little way.

ii. When passing a church or chapel where the Blessed Sacrament is kept, he takes off his hat as a token of reverence for his Hidden Lord. I have seen ladies make the sign of the cross as they passed, which is edifying and commendable. When passing a crucifix or a statue blessed by the Church, he also takes off his hat.

When going by a graveyard it is proper to say a short prayer for the souls in purgatory and to remove your hat. Neither is it necessary to inquire whether the cemetery is Catholic or not. Amongst those whose mortal remains lie buried in non-Catholic cemeteries, there may be some souls that will be benefited by a *Memorare* or a *De Profundis*.

iii. If he meets a procession or a funeral, he takes off his hat and remains uncovered in a respectful posture until it goes by. If it is too long, and he is in a hurry, he need not wait to the end. It would be very unbecoming to keep a pipe or a cigar in his mouth on such occasions.

5. The street is not the place to hold conversation, even with friends. We ought to take it for granted that those whom we meet have business of their own to attend to. Yet it sometimes happens that people stop to speak to one another on the street. This is allowable on the following conditions:

i. When there is a good reason, and we have something of importance to say.

ii. When the person to whom we wish to speak is not far away. It would be improper to shout to him at a distance or beckon to him and make signs.

iii. When the person with whom we wish to speak is himself on the street. It is not indeed an offence against propriety to salute a friend who is standing at his window or door and to exchange greetings with him and his family; but it would be a mistake to stop on the street and have a long chat with him. It is likewise unbecoming to hail a person who is passing our window and to hold a conversation with him.

iv. When the one that addresses you is a confidential friend, or is your equal or inferior. It is seldom, and only for special reasons, that an inferior may stop his superior to speak to him. If, for instance, a former pupil should meet his teacher, whom he had not seen for a long time, no one would blame him for exchanging some hearty

words with him. Or if the inferior has gone with some commission to the house, where he did not find the person whom he sought, and he happens to meet him afterwards on the street, he may deliver his message.

v. When those who want to have a chat are alone. It is seldom allowable to stop to talk when either of the persons has a companion, especially if one of them is in high position. If you accompany a distinguished person, and a third person wishes to speak to him, you should retire a little way to allow them the liberty to say what they have to say. Should both of them invite you to remain near because they have no secret to discuss, you may indeed come closer, but even then it is better to remain a little to the side. If they enter a room, you are not to follow them without a special invitation.

6. If you are going to speak to someone in the open air, the following rules are to be observed:

i. When near the person, salute him in a friendly way, as at any other meeting, with a slight incli-

nation of the head if he is of the same rank as you; with a deep bow of the head if he is a superior; and with a bow of the body if he is of very high rank, as a bishop. Do not raise your eyes to stare him in the face, or scrape your foot backwards while making your compliments, as awkward people sometimes do.

ii. Shaking hands on meeting is a mark of close intimacy, which is proper only between friends and comrades. Indiscriminate shaking of hands by people who are not at all or but slightly acquainted is to be condemned. I am glad to read in the papers that Mrs. Roosevelt, wife of the President of the United States, took an effectual means of avoiding the tiresome, and—shall I call it silly?—practice, at a reception in her honor not long since, by carrying flowers in both her hands.

Superiors may of course at times reach out their hands to be shaken by inferiors as a mark of esteem, but the latter should never allow themselves this liberty of offering their hands to superiors.

When shaking hands, both persons should give the entire hand, not one or two fingers, which is childish and ridiculous. Do not grasp the hand of your friend as in a vise, but gently, so that he may be able to withdraw it easily. In general, we should avoid too great familiarity, which borders on rudeness, and may give rise to disagreeable remarks.

iii. In presence of dignitaries of the Church, and also of the State, as President or Governor, it is proper to remain uncovered until invited to put on your hat. If the surroundings permit it, they ought to give this permission immediately. An inferior never tells his superior to be covered. To his equals he may say this, but he should not tell him bluntly: Put on your hat. Find a politer way of saying it. The invitation should be complied with at once.

iv. Hold your hat in your right hand, the opening towards yourself. Let your left hang loosely by your side, or lay it on your breast. If the conver-

sation last for some time, you may pass your hat to the other hand.

v. The usual greeting is good morning, sir, or madam; good day, good afternoon, good evening, according to the hour. Then we may ask How do you do? or How are you? The answer would naturally be: I am very well, thank you. And how are you? It is hardly necessary to say that few words are required and that we need not go into details about our feelings and symptoms.

On meeting a superior we do not ask those questions. If he asks us, we politely and thankfully answer.

vi. It would be improper to ask a person with whom we are not on intimate terms whence he comes and whither he goes. In general, any question that might be considered as impertinent should be avoided.

vii. Conversation on the street should be brief, saying only what is necessary. It is for the superior to make the sign for parting. If he

is slow about doing it, the other should be patient, but if he is in a hurry and cannot stay any longer, he may politely say so and go his way.

viii. We are to act on parting as we did on meeting: take off our hat and make our bow, more or less profound, according to the dignity of the one with whom we were speaking, and we say good by; or to superiors, I have the honor to bid you good by.

ix. When a stranger addresses us and no one introduces him, and he does not introduce himself, it is proper to ask him who he is. You may say to him: may I ask what is your name? or, With whom have I the honor to speak? and then you may tell him who you are.

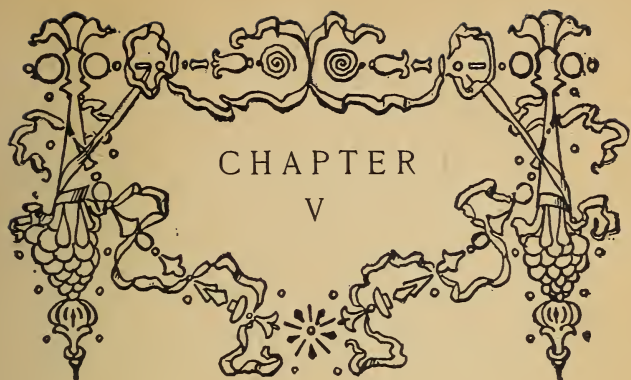
7. I have to say a few words on embracing and kissing, but I speak only on the prescriptions of etiquette, so that I do not need to go into particulars as if I were writing a treatise on morality.

i. It is permitted for near relatives to kiss, as father, mother, brother, sister, husband and wife.

ii. It is proper on meeting after a long absence, when taking leave for a considerable time, at New Years, or on the Patron Saint's day, and on occasion of a joyful or sorrowful event in the family.

iii. It is proper only in the house and not on the street or in public. An exception is when those relatives are starting away for a long time or returning after a long absence. Then the relatives who accompany them to the station or meet them on their return may greet them in this intimate manner.

The practice indulged in by women of kissing mere acquaintances of their own sex on meeting in public is fortunately dying out. Generally there was a great deal of hypocrisy in it.



VISITS.

VISITS play an important part in social life.

They are made for the purpose of asking favors or of returning thanks, of offering congratulations or sympathy, or to become acquainted and thus to make friends. Visits bring us nearer to one another and rub off the angles from our character; they accustom us to refinement in manners and to the use of tact; they start and maintain friendly relations which make life worth living, give us influence, and help us along in our avocations. They are often the beginning of a happy family life, and they sometimes prevent misfortunes, or at least take the bitterness from them. Not infrequently they are the

means of establishing peace in the family and in society. Through one solitary New Year's call friends and relatives who had long been estranged are often reconciled.

The rules to be observed in visits are therefore to be attended to by every well-bred person.

I. Visits are to be made:

i. On arriving in a place where you are to assume office. There you should call upon your superiors and those who are to work with you, and also on those people of social standing with whom you may wish to associate.

ii. When you have received an invitation, as, for instance, to dinner, whether you accept it or not.

iii. To return thanks when a superior, a friend or patron has rendered you an important service.

iv. To make a return visit, and when possible, within the week following. Not to return a visit would be to violate the requirements of etiquette and would free the person on whom such a slight

was put from the duty of ever again visiting us. With intimate friends and acquaintances the number of visits is not to be counted, nor is the return visit always of obligation.

In like manner superiors and benefactors are not always bound to return the visits of their clients. When they do so, however, they give a striking example of goodness of heart and greatness of soul.

v. To friends in order to congratulate them on some fortunate occurrence, or to express sympathy in a misfortune.

vi. On the patron saint's day of a superior or friend, where such a custom is observed. The day itself, or the eve, is the appropriate time, yet it will suffice if the visit is made within the octave.

vii. To superiors and acquaintances on New Year's day. Visits on Dec. 31st and on January 1st, are the heartiest and most respectful, and therefore they are for our dearest friends and highest superiors; the other visits may be made during the

eight following days, or even any day of January, without making us appear impolite.

viii. Friends and acquaintances when they are very sick in order to express to them our sympathy. After recovery those that had been sick owe their first call to persons that had thus expressed sympathy.

ix. Good students visit their former spiritual directors and teachers during the holidays to show the gratitude and respect which they feel towards them and to speak to them about their studies, progress, and expectations.

x. When a person high in authority in Church or State comes to reside in a place or to exercise his jurisdiction there, it is proper that subordinate functionaries should call to offer their respects.

2. How is a person to act when making a visit or receiving one? To answer this question clearly and fully we must consider:

i. When visiting, what to do on entering, during the visit, and when leaving;

ii. How to behave towards visitors.

I. WHEN WE PAY A VISIT.

3. Make your visit at a suitable hour, so that it may not be inconvenient to the person visited: not early in the morning, not during meal or work time, not during mass or vesper hour, etc. It is advisable to inform yourself beforehand of the customs of the house to which you are going and to be guided thereby.

4. Special attention should be paid to the clothing when going on a visit. In bad weather we should guard against mud on our shoes and clothing. Gloves are prescribed on visits of ceremony.

5. On entering. When you reach the house where the visit is to be made, pull the bell or use the knocker, not violently, but so as to be heard, and then await quietly the opening of the door. Meanwhile wipe your shoes on the mat. After allowing a reasonable time to pass, should no one come, you may renew the summons and if you meet with a

third failure, shove your card under the door with a corner bent.

If the servant comes, take off your hat and ask him: "Is Mr. N. N. at home?" Should he say no, give him your card, salute, and go your way. When the answer is yes, he will show you in. If he asks, Whom have I the honor to announce? tell him Mr. N. N.

6. On entering the house wipe your shoes again, remain uncovered, and you may leave your cane and overcoat on the rack. In rainy weather see that your coat does not injure the carpet.

If the servant should point to the door where the person is, whom we come to visit, we give two or three knocks on the door, softly but audibly, and we do not open it until we are invited to come in.

The servant may show us to the parlor and offer us a seat and then go and announce our presence, after which the host may be expected to come in a few minutes.

Whilst waiting, it is not forbidden to examine

with our eyes the ornaments of the room and the objects of art, such as paintings, statues, vases, albums, etc., but we should not handle things, remove them from their place, open drawers, sing, whistle, etc.

7. On entering the room where the master or mistress of the house is, make a slight bow; and, advancing to within a couple of steps, make a deeper bow, accompanied by words of cordial greeting. Then, if others are present, bow to the right and left. If there are any present whom you know familiarly, salute them with a separate bow to each. A mere nod is permitted only between intimate friends who often meet.

If the person visited is engaged on our entrance, we should remain standing at a distance until he is free, and then we salute.

8. Keep your hat in your hand unless you have hung it on the rack, until a sign or a word is said inviting you to put it aside, or someone in the company offers to relieve you of it. In the latter case

it is more proper for you to put it aside yourself, on an empty chair or bureau, never on a table or bed. If you have a cane place it in a corner.

9. Do not sit down until invited to do so. Take an ordinary chair unless another is offered you. If the host remains standing it is safe to conclude that he wishes the call to be brief.

When no particular place is assigned you, it is best to sit fronting your host, if possible on the side next the door. A young man usually retains his hat in his hand during a visit.

10. During the visit. When all are seated the conversation is to begin. This matter will be treated of in the next chapter.

It need hardly be said that the rules for sitting and standing, as also the suggestions in regard to coughing, sneezing, spitting, are to be carefully observed on visits.

Be careful not to show signs of weariness by gazing around at the walls and the company, by restlessly moving the hands and feet. Moreover, do

not speak too loud or laugh immoderately. Young people in presence of their elders should not be loud or boisterous and should not try to attract attention. It is not a noble ambition to wish to be a clown.

II. If you have anything to hand to a person, do so with a slight bow and a few pleasant words. Do not hand it across other people unless it is unavoidable, and in this case excuse yourself. If the person happens to be at a distance, go behind the company if you can do so without crowding.

If you make a present or confer a favor, do not mention the price or dwell upon the value of the service. The benefactor should rather look upon himself as being benefited more than the receiver, according to the words: "It is a more blessed thing to give than to receive."—Acts, XX., 35.

If you receive money from anyone, do not count it in his presence unless it is a matter of business. The giver of money, however, should request the

receiver to count it, and the latter should at once comply.

12. Should the person whom we are visiting be called away for awhile, remain quietly seated. When he returns, stand up, and sit down when he does so. If, during our conversation another visitor arrive, rise at once. If the newcomer is a person high in station, take your leave promptly, alleging some plausible excuse, without giving any hint of the real motive, and do not let any one accompany you. If the newcomer is one with whom you are intimate, and you are urged to stay, you may yield and remain four or five minutes longer, but then you should depart.

13. An ordinary visit of mere courtesy lasts for about ten or fifteen minutes, but it would be impolite to time yourself with your watch. When you think time is up, rise quietly, bid the people good by, and go your way. Should you be urged to stay, and you think the host really wishes it, you may remain for four or five minutes more.

In all cases the following rule holds: As soon as you notice that your host is busy, you must take up no more of his time than is really necessary. Again if you see that your visit is becoming tiresome to him or is not welcome, you should cut it short.

There are many signs by which a person of tact will notice that he is considered to be in the way. When the host begins to be restless, keeps looking at the time, sharpens his pencil, begins to twist in his chair, to walk up and down the room, we may conclude that it is time for us to go.

There are also signs by which we can feel that our visit is welcome: for example, when the children and the household receive us joyfully; when the gentleman and the lady of the house complain that we visit them so seldom; when one or both of them devote the whole time of the visit to entertaining us, are markedly attentive to our remarks, cordially beg us to prolong our stay, etc. However, I rec-

commend you to read Tom Hood's "Truth in Parenthesis."

14. The rule for making the visit short applies particularly in the following cases:

i. When we know that those whom we are visiting are to go out or are expected elsewhere; or when they are called away in our presence, for instance, if the servant announces that the carriage is ready.

ii. When a second visitor comes, and we have reason to think that he has business of a private nature to transact, and also if some distinguished person should come.

iii. When there is someone waiting in another room to be received after us.

iv. If you should come just as the family were sitting down to a meal or were about to go out.

15. Although visits, as a rule, should be short, you must not break away abruptly, but should wait for a favorable turn in the conversation, that you

may throw in a suitable remark; and then bid good by, even if you are urged to prolong your visit.

16. Taking leave. When the visit is over, rise quietly from your seat, which you do not put back in its place, take your hat and cane, and salute the family politely, as when you came. If he whom you visit is a well-bred man he will accompany you to the door, which he will open. Here you bow again. If the door opens on the street, put on your hat after this salutation; if it gives on the stairs, keep your hat in your hand until have come to a corner, when you turn and make a final bow, and then only the door is to be closed. When other visitors are present you may allow the host to accompany you to the door of the reception room and no further; if there are no other visitors, you may allow him, with thanks, to go as far with you as the street door or to the stairs.

It is a habit with some to hold the people visited in conversation at the door; this practice is annoying and impolite.

17. If several persons visit together, the oldest or most distinguished takes precedence in everything. He enters first, he is allowed the preferable side on the stairs, namely, next the wall or the balustrade. He introduces the other visitors if they are strangers, leads the conversation and states the object of the visit, gives the sign to take leave, etc.

It is to be remarked, moreover, that young people are to be presented to the aged, those lower in rank to the higher, gentlemen to ladies. These or similar words may be used in introductions: "Mrs. L., permit me to introduce to you Mr. N." If the one introduced is a relative, the circumstance may be mentioned. If you are familiar with the persons you may say: "Mrs. L., this is Mr. A." Then you present the others, simply saying: "Mr. G., Mr. A."

II. WHEN YOU RECEIVE VISITS.

18. When the door bell rings the visitor should not be left waiting long. The servant should open the door promptly and bow to the caller, answer-

ing his questions respectfully. If the master does not wish to receive visitors at that time, he simply says: "Mr. B. is not at home." Nor should he ask bluntly: "Who are you?" but "Whom shall I have the honor to announce?" Still less should he ask: "What do you want with Mr. B?"

19. When the visitor is received in the parlor, as is usually the case, it would be impolite to let him wait there long alone. It is hardly necessary to mention that in cold weather the room should be properly heated. If the host is prevented by urgent business from going at once, he will, if possible, send a member of the family to take his place until he can come himself. When he does come, he apologizes for his involuntary delay.

If the visitor is received in the living or work room, the host rises, goes towards him with a friendly smile and welcomes him. Then he reaches him the best chair, and, when it is cold, he gives him a comfortable place near the fire, etc. In a word, all the attentions which people of refinement

are accustomed to show are to be bestowed on the visitor to make him feel that he is welcome.

It is the part of the host to ask his visitor to lay aside his hat and cane; or if the visit is to last for some time, he himself takes them and lays them aside.

20. It is the duty of the person visited to keep the conversation going. He should not let any signs escape him that would indicate the visit to be disagreeable. If he is at work on the entrance of his caller, he must lay the work aside when it is possible; but if it is urgent, he may excuse himself and continue it until he can attend to his guest.

If he is at table, he must discontinue his meal until the guest invites him to proceed.

If during the conversation a letter should be brought to the host, a well-bred visitor will tell him to read it. The host will then glance over it, and in case it can be attended to later, he puts it aside. The same rule holds whenever we are in company, for instance, when we are at table, and something

is handed to us: we do not examine it until we have asked permission of the company.

21. When your visitor prepares to go, do not try to prevent him. You may ask a personal friend to prolong his stay, but when he declines, do not urge him further. The well-bred person is polite, but not importunate.

22. When a visitor is leaving, all the company stand up. The master of the house goes to the head of the stairs or to the door with him. The former opens the door and salutes, and he follows his visitor with his eyes for a little while. In the country the host accompanies his guest even to the garden or farm gate.

Officials who receive visitors in their office are excused from this duty; and also ladies to their male visitors. They bid their guests good by in the room and do not accompany them.

If the visitor came in a carriage, the host goes with him and sees him enter, and when the driver

is ready to start the horses, the bows are renewed, and the host goes back to the house.

23. When there are several in the house to entertain the visitors, one may go with the departing guest while the others stay with the later arrivals. If there is only one entertainer, let him go to the door of the reception room with the departing visitor; but if the latter is a person of consideration, as, a bishop, the governor, the host may without offense leave his other guests alone for a while to show the personage to the door.

24. Visits made to the Pope, to a King or Emperor, to a Cardinal, to a Bishop, are called audiences.

If you should ever be so fortunate as to obtain an audience with the Pope, you must first apply to the proper authorities of the Roman Curia, by whom you will be furnished with a card of admission. You must also be dressed according to the etiquette of the Papal court.

The day and hour will be fixed when you are to

present yourself at the palace with your card. Punctuality is necessary. Officials will take you in charge and will lead you to the audience hall.

Instead of bowing as at ordinary visits, on entering into the presence of the Holy Father, you make three genuflections, one at the door, one in the middle of the hall, and the third at the Pope's feet, and there you remain kneeling and kiss the cross embroidered on his slipper.

At the bid of the Holy Father the privileged individual rises and remains standing, tells briefly and clearly the object of his visit, answers modestly and plainly the questions which he may be pleased to ask, and listens humbly to his salutary teachings and advice.

The Pope is addressed by the title: *Sanctissime Pater*, *Tre's Saint Pere*, *Most Holy Father*, and in course of the conversation by *Sanctitas Vestra*, *Votre Sainteté*, *Your Holiness*.

He himself indicates when the audience is at an end, whereupon the visitor kneels to receive his

blessing. Then he rises and retires, moving to one side so as not to turn his back on the Holy Father, and making his three genuflections to the Pope as on entering.

I will not speak of visits to emperors and kings. If you should have an audience with one of them, get some friend in the country where he reigns to tell you the etiquette of the court.

As to the President of the United States, we are to treat him with all due respect as the representative of that authority of which St. Paul says: "There is no power but from God, and those that are, are ordained of God."—Rom. XIII. We make our bows as on ordinary visits, and if the President offers us his hand we grasp it warmly, but not violently. In fact, we treat him as we would any American gentleman.

A visit to a Cardinal or Bishop has these rules. The visitor calls at one of the ordinary hours of reception, waits for his turn to be introduced. At a short distance from the dignitary he makes a

low bow of his body and kisses the ring or kneels to receive the blessing: better do both. If invited, he takes a seat. When the conversation is at an end he rises and retires, without waiting to be dismissed.

In regard to visits to your parish priest, there is a very common abuse against which I would caution you. Many people call on him immediately after mass on Sunday, forgetting that he wants a few minutes for his thanksgiving, and afterwards he generally sits down to breakfast, if allowed. When you have no other time but this to call on him, at least make your visit as short as you possibly can.

23. Visiting cards are of some importance. When employed reasonably they render good service. They answer the double purpose of satisfying the claims of politeness and of saving time.

People whom we do not know well enough to visit often, but with whom we desire to be on friendly terms, will take it kindly to receive a card. It is sometimes also no small comfort to a person

in certain circumstances to learn that he is not alone and forgotten in the world, but is thought of and esteemed by respectable people.

Still, there may be abuses, and the following rules are not out of place.

i. Grown people only, especially those that have an independent station, may make use of visiting cards, but not children or students, in whom it would only foster thoughtlessness and vanity, and cause needless expense.

ii. The card should not be colored, but white stiff pasteboard, whether glazed or not, between three and four inches by two and one-half. A lady's card gives merely her name.

Cards may be written with pen and ink, printed, or made from a steel or copper plate. The last named are considered the finest.

iii. Cards are used on visits: (1), as already remarked, to announce yourself through the servant; (2), when the person is not at home whom you wish to see. Leave your card to the servant to be de-

livered on the return of the gentleman or lady, without bending it; if there is no servant and the door is locked, push your card under the door, after bending the right hand upper corner backwards. In visits of condolence bend the left hand corner forward, in both cases as a sign that you delivered the card yourself and had the intention of making a regular call. When it is a farewell visit, you may write in the right hand lower corner the letters, P. P. C., *Pour prendre congé*, to take leave.

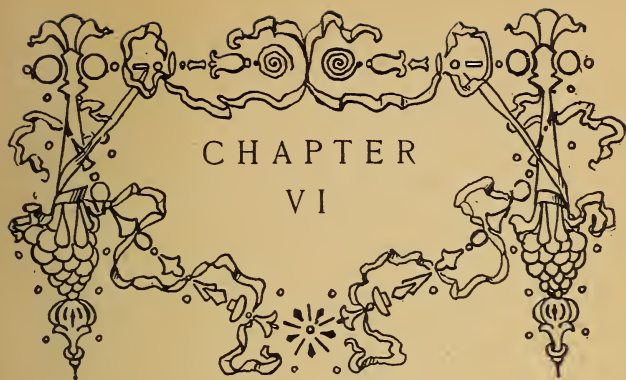
On New Year's day, and on other occasions when we wish to show attention to some one to whom we do not want to speak at the time, we may leave our card with the servant to be handed in.

iv. Cards may also serve as a substitute for a letter. Then they are placed in an envelope, unsealed, and are sent by mail: (1), in answer to a person who sent us his card; (2), to one who sends us a printed account of a death, a wedding, a baptism. In case of a death the letter P. C., *Pour Condolérance*, are written on the lower corner. In the other cases,

marriage or baptism, the letters P. F., Pour Félicitation, are written.

v. On New Year's day or the patronal feast of some one with whom we have had dealings, but who is not on such terms of friendship with us that we consider ourselves under an obligation to visit him or write him a letter.

In like manner we may send our card to such people as the one referred to in the last paragraph above on special occasions, as, when he is nominated or elected to office, when he is promoted, etc., to express our good wishes. In this case also we write the letters P. F., Pour Félicitation.



CONVERSATION.

CONVERSATION is familiar talk between two or more persons, an interchange of ideas, experiences, opinions, impressions. In conversation we give others a peep into our mental capacity, our temper, our character. It is a pastime in which the mind, wearied by work or business, obtains rest and new strength. It is also a good means to acquire new information and to enlarge and take a better grasp of what we already possess. Finally, it gives us an opportunity to gain credit and influence.

A good talker makes himself interesting to an audience and easily wins their sympathy. It is not indeed, given to everybody to carry on a conversa-

tion in a masterly and captivating style, but neither is it proper for any one to neglect the laws of good breeding in company.

I knew a priest who, when he was going to make a social call on some one of the parishioners, used to make a special preparation for the visit. He would first consider the amount of education, and then the business or profession, and the favorite pursuits of those on whom he intended to call. Suppose he was going to visit the family of a builder or architect, he would read up some article in the Encyclopedia and furnish himself with points on kindred matters which he would contrive to introduce at appropriate turns in the conversation. The host on his side was able to call upon his own practical knowledge of the subject, and thus the conversation went on smoothly, and to the satisfaction of host and guest.

No one will question the utility, nay, the necessity, of knowing the rules to be observed in conversation.

1. In company, the rules laid down in Chapter III for the carriage of the body must be strictly observed. In addition we would say:

Sit where you can look at the people to whom you are speaking, so as to be able to observe the impression made by your words. But do not get so near, that your breath, or even your spittle, may annoy anyone.

I know an old gentleman who had the misfortune or the bad habit to sputter in his conversation, and the other bad habit of getting close up to the person to whom he was speaking. One day the old gentleman was visiting a neighbor who was very particular in dress and person. The old man sat just in front of his host, and placing his hand on the knee of the latter, he would tap him occasionally to emphasize his remarks, drops of saliva from time to time striking the younger man in the face, to his intense disgust. He kept moving his chair backward and the other kept following him up, un-

til at last the unfortunate victim was literally driven to the wall.

In conversation you should avoid distorting your countenance, showing your teeth, etc.

2. Do not use a language not understood by all the company, unless there is a real necessity for it, because by so doing you would reduce some of the company to silence, and it might look as if you had something to conceal from them or were criticizing them. Thus, English is the language of the country. But suppose I were in a company where all spoke German and some did not understand English, knowing the language, I should be obliged to speak German.

3. The tone of voice in conversation should be agreeable, therefore,

We should not speak in a high, shrill voice, but in a moderate, natural tone. If the natural tone is harsh, we should try to correct it.

We should not speak too loud, as if to force our ideas on the audience, nor too low, lest we miss the

end and aim of speech by not being heard and understood.

The voice is to be modulated according to circumstances: in the open air we speak louder than in a room; in a large assembly louder than when only a few are present; in a lively discussion stronger than in telling a simple story.

A nasal twang should be avoided.

In a simple chat do not declaim in such a tone as if you were deliverng an oration.

Do not whisper in company: the conversation ought to be general. Others might suspect that you were talking about them.

4. Let your speech be becoming. Whatever is low, rough, or trivial should be avoided. Therefore no one should ever use curses, or expressions that resemble them. Such expressions as "Dog gone it," "Son of a gun," are forbidden by this rule; because, even if not curses, they are unbecoming to a gentleman, and still more to a lady.

I should here recommend you to take your New

Testament and read the five first verses of the fifth chapter of St. Paul's Epistle to the Ephesians.

There are also indelicate words signifying the necessities of nature, the use of which is forbidden in company.

Whilst we must avoid all unbecoming expressions and allusions, we must be careful not to run to the opposite extreme of prudery. It is related of a young Protestant minister that in preaching one Sunday before a fashionable audience, he wished to quote the words of our Saviour: "As Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights."—John, XII, 40.

On pronouncing the word *whale's* the poor man became embarrassed, he thought the next word might shock the super-sensitive nerves of his audience, and he put in its place the word *company*. Read the passage with his improvement.

Here it is proper to remark that the words of Scripture should not be used lightly or in jest, still

less should they be distorted to profane uses. The Bible is the word of God, and should accordingly be treated with profound respect by every Christian.

5. Let your language be correct according to the rules of grammar and the usage of the best speakers. Be careful of your pronunciation, and guard as much as possible against lisping, stammering, stuttering and mumbling.

6. In company you should avoid—

Foreign words and technical terms, which are understood by few. The practice of using them is a mark of vanity, makes the speaker ridiculous, and interferes with the flow of conversation.

Avoid in like manner exaggerated, hyperbolic expressions. Thus you should not, to excite interest, embellish your discourse by the frequent use of such adjectives and corresponding adverbs as the following: magnificent, superb, astonishing, wonderful, colossal, immense, enormous, prodigious, monstrous, etc. The word awful is much abused.

When you believe a thing to be "good" say so, and do not tell your audience that it is "awfully good;" if it is beautiful, say that it is beautiful or that you think it beautiful. The truth alone stands.

8. In our speech and in our movements we should adhere to the rules and forms that are observed in good society, and which are often great helps in our mutual relations. The following points are therefore to be noticed.

In saluting or addressing a person, it is proper to call him by name or give him his title if he has one: Doctor, Governor, Judge. In this country we have such an objection to titles that we usually address our bishops and archbishops simply as Bishop Archbishop, not as in other countries by the titles of Lordship, Grace, etc. We sometimes, however, use the French word *Monseigneur* in speaking to them.

In answering a question a mere Yes or No is not correct. It should be at least a Yes, sir; No, sir; Yes, bishop; Yes, madam.

An old Jesuit Father related this incident to me years ago. An American gentleman who prided himself on the perfection of his English pronunciation, being in London, was invited to a fashionable dinner. He was not seated five minutes at the table when his next neighbor began to ask him questions about America. Greatly surprised, he asked the Englishman: "What makes you take me for an American? Have I any of the Yankee twang?" "Oh no!" answered the other, "but when you speak to one of us you say Sir. Here in England it is only servants that say sir to a gentleman." If there are Anglo-maniacs around, tell them this little story as a specimen of the boorishness of our "cousins across the water."

When offering or asking for something, do not say it in a curt way. There are certain formulas usually employed on such occasions, which please the one addressed, and to which it is desirable that every one should be accustomed from early childhood. Thus on offering something you may say:

“May I offer you this?” or, “Permit me to offer—” If you wish for something, bread for instance, you might use these or similar words: “Will you have the kindness to hand me the bread?”

Besides you should express your gratitude for any service rendered you. Do not say, Thanks, but Thank you, sir or madam.

If you have not understood what was said to you do not say, How? What? Hey? but, excuse me, I did not understand, or other similar words.

9. In conversation be conscientious.

A Catholic is bound above and before all things to love God and keep his commandments, to profess and practice his faith, to respect the Church and her ministers, her maxims, dogmas, interests, etc. In the company of Christians nothing should ever be tolerated that would conflict with these sentiments and feelings. Hence the following rules, many of which belong as much to the catechism, if not even more, than to a book on Politeness,—are set down here.

Conversations against the Church and her regulations, against the Pope, the Bishops, priests, and religious; jokes or mockeries about the saints, miracles, devotions, ceremonies of the Church must be strictly excluded. In like manner it is improper to use the name of God, of Jesus or Mary, as mere exclamations. The second commandment forbids us to use lightly the name of God, and every Christian sentiment recoils from the abuse of that Name at which every knee shall bow. If the sacred name should be uttered in our hearing, even by blasphemers, it is a mark of faith for men and boys to raise their hats, and for all to bow their heads.

Immoral conversations, and expressions that would offend a chaste, innocent ear, and might excite unbecoming and dangerous thoughts and imaginations in the minds of others, must never be tolerated. Christian youths and maidens can never be too cautious on this point. Far be it from them therefore to use double meaning expressions or indecent words, or to tell stories of a scandalous

character. Such conversations reveal a corrupt heart on the part of the speaker, and may play sad havoc in the souls of others.

In one of our large Catholic Universities some years ago a big youth began to utter some vulgar language before a group of boys, several of whom were small, when one of the big boys turned on the foul-mouthed individual and administered to him a well-merited rebuke. "You contemptible fellow," he said, "are you not ashamed to speak that way in the presence of any decent people, but especially of children? Go, wash your mouth, and then perhaps you will be fit to throw swill to swine." He accompanied his words by a sound slap on the big fellow's mouth. There was much blustering, and many threats were uttered by the latter, which he never dared to carry out.

Another observation is in place here, namely: Light and thoughtless remarks should not be made about persons of the other sex. These frivolities in speech are not admitted in good society.

10. Be discreet in conversation.

Secrets confided to us should never be revealed. Such a breach of confidence would be both dishonorable and sinful.

No one should speak of what would remind any person in the company of some unpleasant circumstance in his life and would be painful to him; such as a quarrel in which he got the worst of it, a fault or a mistake he once committed; in a word, anything that he might consider as a reproach.

We should be somewhat reserved in speaking before people whom we do not know, lest we might reveal to them something withheld from them heretofore, or something that might reflect on them or their relatives.

Do not talk mysteriously, after the fashion which Hamlet required his two friends, Horatio and Marcellus, to swear against:

“That you never shall,

With arms encumbered thus, or this head-shake,

Or by pronouncing of some doubtful phrase,

As, 'Well, well, we know,' or 'We could and if we would,'

Or 'If we list to speak,' or 'There be, and if they might.'

Or such ambiguous giving out, to note
That you know aught of me."—Act. I, 173.

Such hints are uncomplimentary to the company, because they would indicate that there is some knowledge in your possession which you will not trust them with. You should either tell your great secret plainly, if it is one to be told, or you should not hint at it.

Never pry into matters that do not concern you, especially when the person interested does not want the things to be known. Do not try to find out everything about everybody: who are the parents, what is their business, how much they are worth, where they live, etc. Paul Pry's are despised.

Do not play the eavesdropper. Go away when you notice that people want to talk by themselves and wish to be alone.

You should not blurt out what you have seen and heard in private houses and circles, unless it is of such a nature that none of the persons concerned would object to have it known. No one likes a babbler.

11. Be modest in speech. The modesty we here speak of is a virtue that teaches a person to be diffident of himself, not to set himself above others, and rather to forget self and push them forward. Nothing sooner and more surely gains him the good will of the people, and nothing repels them more violently than the opposite. Therefore

Do not speak too much. I know a lady who is very earnest and zealous in the church society of which she is a member. But she talks so much at the meetings that the other ladies dropped out. It is in vain that the pastor calls for meetings of the society. She alone responds to the call. The other ladies say that they also have the interests of the church at heart and have something to say if they got the chance.

The great tragic poet Racine once revealed to his son the secret of how he made so many friends and how the meetings at his house were so numerous attended. "I speak little," he said, "and I am less anxious to display my own wit than to bring others to the front."

Young people especially should take this lesson to heart. They must speak little, but be good listeners; they should answer questions modestly and put in an appropriate word now and then.

Zeno the philosopher said to a young man who when he once began to talk did not know when to stop: "We have two ears and one tongue, and we should learn from this to speak little and to listen much."

On the other hand, it would be intolerable for a person, old or young, purposely to keep silent all the time. Whoever joins a company should do his part in entertaining and interesting the company.

Be not vain and conceited, and therefore, do not make yourself the hero of your own stories, do not

keep repeating the selfish pronoun I, do not speak constantly of yourself, your family and its wealth, your doings and your experiences. Such vanity is insufferable, and is well calculated to deprive you of the esteem and of the good will of the listeners. In company, therefore, we should speak of what is of interest to all, and not to ourselves only.

In mentioning a number of persons of whom you are one, name the oldest and most dignified first, and yourself last. Thus, do not say, "I and my brother and father," but, "My father, brother and I."

12. Be charitable in conversation.

This charity requires and presupposes many other virtues: humility, self-conquest, magnanimity. But it works charmingly. It cheers, comforts, encourages, strengthens, as the dew on the early summer morning refreshes the drooping flowers and brings out their colors. Therefore,

Be obliging, always ready to do a good turn; comply with the wishes of others as far as duty

allows and your ability reaches; hide your own sorrows in your bosom and try to lighten theirs, etc.

Avoid everything that might be annoying or painful to others. Never turn corporal defects or deformities into ridicule, and do not make fun of the looks, the color, the hair, the name, the pronunciation, or anything else that may appear to you strange in anyone. Most people are sensitive in these matters, and are easily hurt.

Do not look contemptuously on anybody nor seek to humiliate him. On the contrary, show your regard for his human dignity, recognize and show proper appreciation of his abilities, services, success, and try to give him a chance to display his good qualities. Let it be your aim to have everyone part from you well pleased, and carrying away with him the conviction that he has made a good impression.

Never join in uncharitable conversations about the absent, but bear in mind these lines of St. Augustin:

Quisquis amat dictis absentum rodere vitam,
Hanc mensam vetitam noverit esse sibi.

“Whoever loves by his words to tear the reputation of the absent, let him know that this table is forbidden him.”

We should all avoid the conduct of those ignoble souls who delight in gathering up scandals and in relating them with all their details, in order to make themselves interesting.

Of the dead speak not at all, unless you have something good to say of them.

De mortuis nil nisi bene.

Nor should one speak contemptuously of a nation, a parish, a city, a family, otherwise he runs the risk of uttering a rash judgment and of making many enemies for himself.

Care should be taken when blaming and criticizing. There are some that hardly notice what is beautiful and praiseworthy in an object, but who quickly see whatever is defective or incorrect, even when those faults are insignificant. Such argu-

eyed critics are like the man who, walking amongst beautiful flower-beds, sees not the beauties that surround him nor notices the grateful odors, but who shows his displeasure at a few blades of grass growing on the walks, or some pebbles which the gardener neglected to remove.

Such a carping spirit is unworthy of a person of the least refinement, and shows a groveling mind. Students who make a practice of attacking and trying to turn into ridicule whatever their teachers and prefects do or say, should take particular notice of what is here written. By their conduct they wound charity, disedify those that listen to them, confirm themselves in a spirit of insubordination, and make their own lives unpleasant.

In like manner, it is against politeness for a scholar to seek out what is disagreeable in the ways or appearance of his fellow students, and to exaggerate it for the sole purpose of amusing himself and a few kindred spirits.

We should not joke at the expense of others.

Ridicule is a dangerous weapon, nor may it be turned against everybody. It may cause bad blood in the person who is its object, and may rankle long in his heart, and at the same time it provokes the friends of the party attacked. It is true that the joker may sometimes raise a laugh; but it is equally true that he will make himself disliked.

A joke or witty saying is allowable when it is harmless, does not hurt anybody, and the one who is its object takes it in good part, and especially if he is able to defend himself. The good joke is the one that takes the company by surprise and thus pleases them. Jokes, however good they may appear to the joker, should not be gotten off on superiors, because it would be a lack of the respect due to them; nor on inferiors, who could not pay us back in our own coin; but only on equals.

The use of puns should not be frequent. One that is appropriate and comes suddenly like a flash strikes everybody agreeably; but when it is far-fetched it becomes intolerable, more especially

when the utterer of it is always watching for the opportunity to make one.

Here, however, is an instance of a joke got off by Daniel O'Connell, which hurt, it is true, as it was intended to hurt, but which, I think my readers will say, was perfectly justifiable under the circumstances:

When O'Connell was a member of Parliament and was fighting for Catholic emancipation, a bigot whose name was Thomas Massy-Massy proposed that the word mass should be suppressed by act of parliament in such compounds as Christmas, Michaelmas, and the word tide be substituted, mass being too popish a term. O'Connell was instantly on his feet to second the motion, at the same time suggesting that the gentleman try the change on his own name. "How would it do for the honorable member to call himself Tidy Idy Tidy?" It is said that there never was such a roar of laughter in the house of commons as greeted this sally of Irish

wit. Needless to say that Tidy Idy Tidy's motion was not heard of again.

The practical conclusion to draw from what has been said here is: to preserve our good humor if a joke should be made at our expense, but for our own part not to amuse ourselves at the cost of others.

Care must be taken when giving admonitions or corrections. A person should always weigh them carefully beforehand. He should possess his own soul in peace, never administer correction when he is excited, and never in presence of others, especially of strangers, unless when it is a plain duty. The voice of reason can be best heard when it speaks quietly and calmly. If you wish to benefit the guilty, you must know how to spare him.

Moreover, use polite expressions in the reproaches which you feel yourself obliged to make. The practice of expressing everything in plain and direct words,

D'appeler chat un chat, et Rollin un fripon.

“To call a spade a spade and a liar,” as Boileau says, is not the style.

I was once asked to look over the Prospectus of a new academy which was about to be opened by a community of Sisters. One paragraph mentioned certain grave breaches of discipline which would entail the punishment of expulsion on the offender. I called the attention of the superioress to this word, and she had the paragraph changed at once. That dire punishment might have to be inflicted some time or other on an incorrigible girl, but it went by a milder name, and the public were not informed of the matter.

To a reprehension, even when given in a mild but firm tone, which is the kind of reprehension most likely to be well received, it is advisable to add some hearty words of encouragement. The physician sugar-coats the bitter drugs which he administers and thus makes them easy to take without lessening their efficacy.

The blessed John Gabriel Perboyre, before he

went as a missionary to China, where he suffered a glorious martyrdom in 1840, after having been an entire year subject to all sorts of diabolical tortures, was President of a Petit Seminaire or preparatory college. Those young French students were not all of them at all times models of industry and obedience. When admonitions and detentions had proved ineffectual to correct them, the superior would send for the culprit, and with tears he would remind him of his fault and of what the institution and his family were aiming to make of him. And then he would add some such words as these:

“My boy, you do not know how many prayers and tears I have been offering up for you, nor how many penances I have done in your behalf, for if you only knew, I think you would change your life.”

Those words seldom failed to make a salutary impression on the young delinquent and to bring him to a sense of his duty.

13. In relating an incident or telling a story one

should be interesting and not wearisome. Consequently,

If we are speaking in a large assembly, we should not choose a topic that is of interest only to ourselves or to a few, but, as far as possible, of something that will interest all, and in the discussion of which all can take a part.

Do not speak of your own sufferings and troubles unless you are expressly urged to do so. People that grumble and complain are disagreeable. Bear your cross bravely alone and do not cast a gloom over the company.

Do not speak of people with whom the company are not acquainted, nor on matters that are too high for the capacity of the audience or beyond their range of vision.

14. In regard to story-telling, notice the following points:

Do not tell too many stories, lest you become tiresome to the hearers.

Do not drag in your subject, but wait until it fits in naturally with what has been already said.

Do not repeat what has been often told, and with which all are familiar. The pleasantest stories when too often told become insipid.

Do not give out as true what you have invented, else you run the risk of not being believed even when you tell the truth.

Before beginning your story, you need not assure your audience that it is interesting. Some might differ from you in opinion. Nor should you be the first to laugh at your own jokes. Real wits usually keep a serious face even in their funniest stories.

A story ought to be simple, lively, short, and clear; before all things, it should not be prolix. Do not enter into trifling details. Go straight to the point, speak clearly, and bring on your climaxes as soon as may be.

Do not keep repeating trifling words that mean nothing and contribute nothing to the story, such

as: "And so," "As I said," "Do you know?" "Is it not so?" "Do you mind?"

Some people have a favorite expression, and are not aware that it sounds ridiculous to others. I knew one, for instance, whose pet exclamation was the word "Gosh!" and he would utter that word at times with an emphasis that would seem to express much. Better that, of course, than a profane word; but where is the need of either?

15. In speech one should be a lover of peace, and not contentions.

If anything is said that annoys us, we should not let ourselves be excited, but should be patient and show no signs of what we feel. To enter into a war of words would be to slight the rest of the company. Besides, more is gained by an ounce of gentleness and charity than by a hundred-weight of convincing reasons.

If others, in our presence become involved in a dispute, let us not take sides, but rather try skillfully to give the conversation another turn. If this

does not succeed, it is generally better to be silent. The fire goes out by itself when no new fuel is added.

Ex-Governor Hoard of Wisconsin was able to tell a good story, and to tell it well. Sometimes when political discussions were growing so hot as to threaten serious consequences, Hoard, with imperturbable countenance, would get off a story to the point which set the assembly in a roar of laughter and restored good humor.

16. However, discussions will arise. It might be desirable for all of the company to be of one way of thinking, yet it is sometimes of advantage to have a diversity of opinion. The calm and dispassionate arguing of a point will throw new light on the subject and make the company more lively. *Du choc des opinions jaillit la lumiere.* "From the clashing of opinions light springs forth."

The following points are to be noticed:

Avoid discussions on religion and politics, because they often lead to bitter feelings. We know

that our Catholic faith is often exposed to attacks by non-Catholics, and that we should be prepared to give an account of the faith that is in us; but when we have calmly stated what is the real doctrine of the Church on the point in question, we generally have done enough to set unprejudiced hearers a-thinking. But do not let yourself be carried away by anger when you hear a calumny repeated, which has been answered and refuted a thousand times.

Allow your opponent in any matter of discussion to state his views and reasons, and do not interrupt him. Do not accuse him of folly or of bad faith, and never apply to him any insulting words or epithets. Only what is to the point, what is a fact and is stated in a becoming way, with reasons to support it, reflects credit on the speaker and may bring him victory. Abusive and insulting words, on the contrary, embitter and often make a breach between the persons which may be hard to repair.

Young people should not readily enter into a

discussion with their elders, and in like manner subjects with their superiors, unless they are challenged to it by them, and even in this case they would generally do better to excuse themselves.

17. In regard to conversations, the following remarks are to be taken into consideration:

If anything is asserted that does not seem to be true, you should not blurt out: "That is not so," or, "That is a lie," or, "You are entirely mistaken." You should make your correction in milder terms, for instance: "That is really strange; excuse me, please, if I differ from you in opinion; later news has arrived, which I just heard as I was coming." Only when we know positively that a person is deliberately trying to mislead us and the company may we positively refuse to accept his statements.

If a stranger come in during the recital of a story so as to interrupt it, the audience after his departure should ask the speaker to resume, saying, for instance: "Will you not have the kindness to continue your interesting talk?" or, "You were

saying . . . ” If the newcomer joins the party, politeness requires that someone should make for his benefit a brief summary of what was said, especially if the late arrival is a person deserving of consideration.

If you notice that others are not minding the speaker, turn to him and pay him special attention. He will be likely to remember this mark of interest that you took in him.

The audience ought to share in the feelings of the speaker. When his subject is comical, they should be prepared to laugh at the proper time; if it is mournful, they should look sad. The relation of a criminal act should move them to indignation, of a deed of heroism, to applause; of a misfortune, to sympathy.

18. Politeness requires us to listen attentively and sympathizingly to whoever is speaking in company, and to show by our conduct that we feel an interest in what he is saying. Therefore, when anyone is speaking, you should not busy yourself with

other things; for instance, reading the papers, writing letters, cutting the leaves of a magazine or book, drawing silly pictures, etc.

You should not give signs of weariness, and consequently should avoid yawning, moving restlessly from side to side, pulling out your watch. I once knew a gentleman who occupied one of the front seats in his church, who would pull out his watch, sometimes when the priest had been preaching for not more than a quarter of an hour—and the priest could see him doing it.

Do not keep making signs to others, laughing, tittering, etc.

Don't go to sleep. If you feel tired, or even disgusted, withdraw quietly, but do not show signs of disapprobation or contempt.

19. To interrupt anyone when he is speaking is entirely out of place. Therefore,

No new subject is to be introduced until the speaker has finished.

Do not interrupt the speaker under the pretense

of knowing better than he the subject of which he is speaking. Let him say his say to the end. Then, if you think it necessary to correct some assertion of his, do so in a polite way. To be too ready with correction is often a proof of vanity and pride.

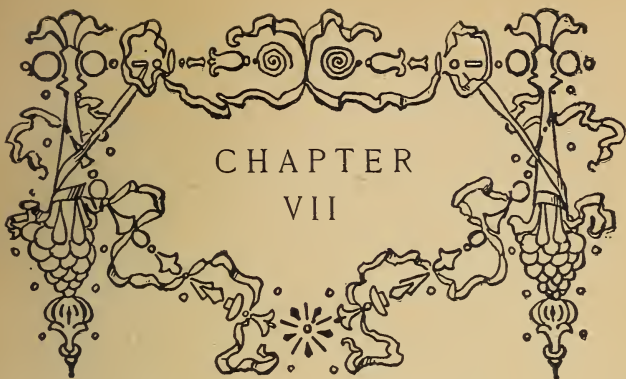
If the talk should be really too long and wearisome, you must not break in abruptly and put a stop to it.

20. Only in the following cases is it proper to interrupt a speaker:

Now and then to express approval when it is really deserved, or to encourage a timid speaker.

When we have not caught the point in some narrative that interests us. Of course, in such a case we must be polite, saying, for instance: "Excuse me, sir, or madam, I did not catch what you said," or, "May I take the liberty to interrupt you for a moment?"

If anyone should speak against religion or morality, or utter profane words. Then it becomes a positive duty to call the offender to time.



CHAPTER VII

MEALS.

EATING and drinking are physical necessities and gratifications, which may easily lead to excesses and may sink a man very low. They often show whether or not the soul has gained command over the body and how far the education of the animal man has progressed.

At the table there is an interchange of thoughts and ideas, an opening of hearts, an approach of soul to soul; and therefore in the family life the meals are of considerable importance. The pleasant and the sad events of the family, baptisms, marriages, funerals, anniversaries, are generally attended with meals of ceremony, which help not a little to draw

closer together the family ties and to remove unpleasantnesses. Even in the daily routine the members of the family who are scattered, at business, at work, in school, etc., are gathered together for meals, and there the mutual love and kindly sentiments of the members have an opportunity to express themselves and to take deeper root in the heart.

But that these laudable purposes may be fully attained and that the mere animal act of taking food may be kept above all that is low and degrading, nay, that it may be raised and ennobled, propriety has in course of time laid down certain prescriptions which no person claiming to be a gentleman or lady will transgress. The following are among the chief:

1. When a person of distinction is to be invited to a dinner or supper, the invitation should be delivered personally; for our equals or inferiors in the social scale, we may invite them through the servants, preferably in writing, and always at least a day

ahead of time. The invitation should be couched in simple but cordial words. This form of words is given merely as a suggestion:

John Blank would be pleased to have Mr. Paul Dash to dinner at his house, 3202 X street, on Monday, the 17th of this month, at 5 o'clock p. m.

Every such invitation requires a prompt answer, whether it is accepted or not. If you accept, here is a formula to guide you in your answer:

Paul Dash cordially salutes Mr. John Blank, thanking him for the invitation to dinner, and he promises himself much pleasure from the acceptance thereof.

If you decline, you should give a reason, but only one. To give several would make it appear that you were too anxious to find pretexts for keeping away.

Whether the answer be an acceptance or not, it should not be sent by the servant who brought the invitation, but by your own servant. If you accept, you must keep your appointment.

Should anything happen meanwhile to prevent you from going, you should promptly inform the host.

2. A person should never go to a banquet uninvited, never call on people at meal time, and never bring someone else to a dinner or supper when he alone is invited.

Be on time, neither too early or too late. The most approved plan is to arrive at the house five minutes or thereabouts ahead of time. If you come too soon, you would be in the way, whilst the people of the house are busy with their preparations; and when you come too late you show disrespect to your host and to the guests, who may become impatient if they have to wait. Even at home, be on time for the meals. The food does not improve by being kept.

Washington was always exact, and he expected others to be the same. When some of his invited guests came late, as was the bad fashion of his day—a fashion which some people follow even now—

they would find the General seated with his prompt guests. He would apologize to the late comers by saying that his housekeeper was always on time.

Not only when dining out, but also at home, one must come to the table completely dressed, not in shirt sleeves nor in dressing gown and slippers. The shoes and clothes, as well as the hands and face, should be clean, and the hair properly combed.

If a person is afflicted with some physical malady that would excite disgust, especially in strangers, he should stay away.

3. The master of the house welcomes his guests in a friendly manner, leads them to a room, if possible, near the dining room, and entertains them until it is time to sit down to table. It is he that takes them to the refectory.

On entering, you are not to look eagerly at the dishes, lest you should be taken for a glutton.

4. It is the part of the host to assign their places to the guests. The place of honor is for the lady of the house, or in her absence for the master, unless

some person of great importance should be present, to whom the master of the house may resign his place as a mark of courtesy, if he so choose. The second is usually that opposite the first. The third and fourth place are to the right and the left of the lady or the gentleman of the house.

If there are cards at the plates, each one seeks out his own and stands behind the chair which his ticket assigns him. He may also look at the tickets of his neighbors to the right and the left, and if they have not found their place, he should beckon to them.

If there are no cards, wait quietly at a distance until the host assigns you a place. If he leaves the guests to choose their own places, follow the direction of the Gospel and take the lowest.

Do not sit until the host takes his place.

5. Before meals a Catholic always says grace. This is an act of gratitude which we owe to God. Whatever we receive is a gift of His goodness and liberality, and it is only right and proper that we

express our gratitude. It is also an act of justice by which the soul, before granting the body what it is entitled to, asserts her claim to be what she is and always should be: the mistress. Besides, it is a petition to God to keep away all evil from the food and to strengthen our will, so that we may not let ourselves be carried away and subdued by sensuality. Do not forget the words of St. Paul: "Whether you eat or drink, or whatsoever else you do; do all to the glory of God."—I. Cor., x., 31.

Grace before and after meals is usually said standing; but where it is the custom, it may also be said sitting; but it ought to be said piously, with eyes cast down, as is becoming when we speak to God. Particular attention should be paid to the making of the sign of the cross.

When we take our meals at a hotel or at a railroad station, it may be often better to say our grace so as not to be noticed, not because we are ashamed of the devotion, but on account of the scoffing or

blasphemous remarks that might be made in mixed company such as is found in those places.

6. Whether we take our meals at home with the family, or with others at a public banquet, we must never lay aside the rules of proper behavior. Therefore:

At table we must not wear any covering on our head.

We must not sit too far back nor too close to the table; so as not to be awkward.

We must not roll up our sleeves, like a surgeon who is going to perform an operation, or as if we were going to wash our hands.

We must not put our hands under the table, but rest them on it.

We must not rest our elbows on the table, nor lean too far back, nor bend over the plate, nor should we drop our head at every morsel we take, etc. We should rather sit erect, but without stiffness or constraint.

We must not stretch out our legs, especially so

as to touch the person opposite us or our neighbors, nor stick our elbows out to the annoyance of those that sit next us.

7. The napkin is intended principally to wipe the lips and the fingers. It is to be spread upon the knees. Some writers are in favor of fastening it to the collar or to one of the upper buttonholes; others condemn this practice as suited only for children in the nursery. In this matter I will refrain from casting a vote, but leave the question to be decided by each one for himself. At a dinner of clergymen at which I lately assisted, the guests were about evenly divided in practice.

You should not wipe the glasses, plates, spoons, forks, etc. This is sometimes done, but it is a reflection on the hostess and her housekeeping; it says plainly that you suspect the household of lack of cleanliness.

8. The spoon is to be taken in the middle of the handle with the thumb and two fingers, and this can be done gracefully. With a turn of the

wrist you can introduce the spoon into your mouth, but not the whole side of the spoon, only half.

The ordinary way to eat meat is to cut a piece off your slice and with the fork in the left hand to raise it to your mouth. Another way is to cut your slice into convenient morsels when you are ready to eat it, and then to use your fork with the right hand. This is the style in some European countries.

I have seen people holding their knife and fork as the writing pen is usually held; but this style is hardly to be recommended for adoption. In using knife, fork and spoon, keep your elbows near your side, and do not poke your neighbors with them.

The knife is to be used only when needed to cut something, and until then let it lie in its place on the table. You are not to carry it to your mouth, to make gestures with it, nor to hold it with the point turned towards the ceiling. If you have to use your own knife in cutting any article of which others may wish to eat, clean it first on your bread,

in case it were greasy, or were moist from cutting fruit.

Should you have to pass any of the three articles here spoken of to another person, reach it to him so that he can easily take it by the handle. After you have used your fork and spoon, you may not hand them to someone else, nor may you help him with them out of the dishes. There should be separate articles for the dishes.

I knew a young man whose practice it was when he wanted to take a slice of bread from the plate or basket, to spear it with his fork, instead of taking it with his hand. When I asked him why he did so, he told me that the boys in the college where he had studied used to do it. I wonder if he was not mistaken. His practice, at least, was wrong.

9. When a waiter carries the dishes around, he begins at the head of the table, then goes to the guest on the right and to the others in turn on the same side until he has made the circuit. He stands at the left of the one whom he is serving. The

latter helps himself with his right hand, with the spoon or fork that lies in the dish, according to the food that is offered. Meat cut in slices is to be taken with a fork, not with a spoon.

If the dish is to be passed around by the guests themselves, the one at the head of the table usually gives it to his neighbor on the right, who passes it on to the next. Each grasps the dish with his right hand, then takes hold of it with his left and helps himself.

In handing the dish or plate to a neighbor, the side that is easiest to take hold of should be presented to him, the side that is not too hot, or also the side on which is a choice piece which is the easiest within reach. If the dish is too hot, caution your neighbor.

In regard to helping yourself, the following points are worthy of notice:

Do not take too much on your plate. If you should afterwards want more of the same dish, you

may ask for it again; but it is hardly proper to call for it a third time.

Take what is next your hand, and therefore do not turn the dish around in search of your favorite morsel; do not push the food around in search of what you want; and do not put the piece back from your plate on the dish when you have once taken it, in order to choose another, etc. Such a proceeding would be not merely a gross offense against good breeding, but would also be a sure sign of lack of self-denial and self-control.

Do not push or spill the victuals from the dish on to your plate, but take them out with the fork or spoon. The sauce also should be dipped out of the sauce boat or dish with a spoon, and not poured out. In putting back the spoon, care should be taken not to let it slip in so that others would be prevented from using it.

Do not begin to eat until some of the older or more distinguished guests have begun; and do not keep on eating after the others have finished. "Art

thou at a great table? be not the first to open thy mouth upon it. Stretch not out thy hand first. . . . Leave off first, for manners' sake."—Eccles., xxxi., 12, 16, 20.

Do not be in a hurry to be served, but wait for your turn.

At big feasts do not eat of every dish. Too great a variety at one meal is not promotive of health; and it might give occasion to the other guests to make remarks.

If a dish is offered us that we do not like, or that even excites disgust in us, we must not give expression to our feelings, but let the dish pass on. Should you discover anything disgusting in the food—an insect, a hair, a piece of coal—put it quietly under the edge of your plate without calling the attention of the other guests to it.

I read of a Frenchman who carried his politeness in this matter to an extreme which few, if any, would care to imitate. As he was about to begin on his salad he discovered a caterpillar in it.

Just at the moment he happened to glance at the lady of the house, who gave him an imploring look which seemed to say: Do not make your discovery known, for it would put me and the house to shame. Without a moment's hesitation this gallant gentleman turned the salad over to hide the ugly insect, drove his fork into it, and ate it, caterpillar and all.

Should you in chewing find a piece of bone or any hard foreign substance, do not spit it out on your plate, but raise your spoon to your lips and drop it in it, or take it in your fingers and put it on the edge of your plate.

If anything falls to the floor, as a potato, a piece of meat, a fruit, it is to be picked up without drawing attention and laid on the edge of the plate, but not eaten.

10. We must carefully avoid whatever may disgust our fellow guests.

Thus, we must not mix, on our plate or in a glass, things that do not suit together, or that are

against good taste; for instance, potatoes or meat in the soup, pepper or salt in the wine or the water.

We must take care not to slobber, and we must be careful in coughing or sneezing. Should anything get into the wrong passage, we must make as little noise as possible and keep from drawing attention to ourselves.

In eating, do not smack your lips or clack your tongue, and in taking soup do not draw it in with a noise like sucking.

Try to avoid soiling the tablecloth and your clothes when taking sauce, or by filling your glass to overflowing. The glass need not be filled more than three-quarters.

Do not lick your fingers, or put them in your mouth to clean your teeth.

Do not smell the food or call on others to smell it.

Do not touch the food with your fingers. I

have seen people help themselves with their fingers to a slice of meat off the common dish.

Do not wipe your lips with your hand. The napkin is to be used for that purpose, and for your fingers, when necessary.

Do not lick the spoon or fork, or wipe them with the napkin.

Do not help yourself from the common dish with your own spoon or fork.

Do not put anything back on the dish after you have begun to use it.

If anything unclean should fall into the glass, do not remove it with your fingers, but with your knife or a clean spoon, and as much as possible without attracting notice.

Do not attempt to speak or to drink when your mouth is full.

Do not put too much in your mouth at once. It is healthier and more becoming to take your food in small pieces.

Do not eat too fast nor bolt your food. Haste in eating shows poor training.

Do not pour the sauce from your plate into the spoon or into your mouth.

In chewing your food, keep your lips together.

11. When the head of the house gives or sends a guest some article of food, the guest is not to offer it to another, but to keep it for himself. It is the business of the host to know whom he chooses to distinguish.

When anyone shows us a mark of attention, we should answer kindly, not by a curt yes or no, or thanks. If the waiter presents us a dish, we accept of it without saying anything, or we decline, saying merely, I thank you, no.

It is impolite to be urgent in pressing any article of food on a guest.

12. You should speak to the waiter no more than is necessary to make known your wants, and what you do say to him should be in a low voice, and simple, plain, but polite. Call him by his first

name, as Peter, William, Nicholas, and do not call out "Waiter!" which savors too much of the restaurant; nor need you say Sir to him.

13. In general, we need not speak much at table. Never whisper to your neighbor, as if you had a secret to entrust to him; do not speak of the food, unless there is some good reason to do so, and in this case you should not lay any stress on the subject nor do any boasting. Do not find fault with anything on the table, especially the wine; but neither should you be lavish with praise of the food or drink; and finally, do not speak of or even mention things that are in any way repulsive. Asking to be excused does not justify you in this.

14. Do not look peevish or morose at meals, nor reckless and wild; do not keep your eyes fixed on your own or another person's plate; do not raise your voice, nor strike the table with your fist, nor laugh when the others do not know what you are laughing at. Be friendly and cheerful, but reserved.

15. We cannot recommend you too earnestly to be always attentive and obliging to your fellow guests, to pass them the dishes, fill their glasses, give them what they want. We must not think only of self and pay no attention to others. Nor should we be absent-minded at table, nor sunk in our own thoughts, so that when others want anything that is out of their reach, they must ask us for it, and then perhaps we hand them the wrong article.

16. When the plates are changed, make no objection. You need not hand them to the waiter, but let him take them. You may, indeed, put your hand on the plate to tilt it up a little on the other side, or you may push it to the right to make it easier for him to pick it up. The waiter stands at the right of the guest when removing the plate.

17. We should not take more on our plate than we think we can eat, and usually we should not leave anything. This rule holds for the cup and

the glass as well as for the plate: there should be no heel taps.

18. Do not touch the dessert until your turn comes to help yourself. Then take only what you yourself want, and do not put any in your pocket unless the host should expressly tell you to bring some home, for a sick child, for instance.

19. Should you want something that is at a distance, do not stand up and reach across the table for it, nor leave your place to get it, but call on the waiter; and if there is none, ask one of the guests to hand or pass it to you.

20. If the guests are numerous, carry on a quiet conversation with your nearest neighbors; if they are few, the conversation should be general.

21. Where it is the custom, but not elsewhere, a person may pick his teeth at table after the dishes are removed. He must not use his penknife or the prong of his fork, but only a toothpick. Whilst doing it, I would advise you to hold your napkin

before your mouth, so as not to annoy or disgust anybody.

22. In regard to drinking, the following points are to be observed:

Do not drink before you take soup or whilst you are taking it, nor invite anyone to drink with you at that time.

Do not take the glass in your left hand, nor grasp it with your whole right nor with both hands, but take it with the thumb and the first two fingers of your right hand, raise it straight to your mouth, and then put it to your lips and drink. When your lips are greasy, wipe them beforehand with your napkin, not with your hand. Do the same after drinking.

Do not drink much wine at table.

23. Here are some other Don'ts to be observed:

Don't drink greedily and in a hurry, lest you should spill some of the liquid on your chin.

Don't drink a whole glass of wine in one draught.

Don't drink when your mouth is full or when you are speaking.

Don't put the glass far into your mouth, nor leave grease on the border.

Don't look around in all directions, or fix your gaze on someone, whilst drinking.

Don't cough or hiccough, or make a noise as of sucking.

Don't smack the wine or beer before drinking, as if you were in doubt as to its quality.

Don't keep clinking glasses over and over again, as some ill-bred people do.

Don't draw a loud breath after drinking.

Besides these general rules to be observed at meals, there are special rules for certain articles of food, which must be noticed for daily use.

24. SOUP. Soup is to be taken with the spoon, without any help from the fork. All the guests should partake of it. If it is too hot, you may stir it with the spoon to make it cool more

rapidly, but you should not blow it. This last point holds for all articles of food.

We are not allowed to break bread into it, nor pour in wine or water. Crackers or toast, however, are sometimes served up to be put in the soup, and we may use them.

You should not make a noise in taking soup, nor fill the spoon to overflowing. Besides, you must not raise the plate to your lips to get the last drops, but you may tilt it to get what remains with the spoon. If after this anything is left in the plate, it may stay.

The spoon is to be left in the plate, because it is generally not used again.

25. BREAD. When the plate or basket containing the bread is handed you, take a slice with your fingers, not with the fork or knife. Do not choose, but take the top piece, or the one that is nearest you. Should your neighbor want bread, hand him the plate, but do not take a piece to give him.

The bread should not be cut on the table, as this would injure both the cloth and the table; nor is it usual to cut the bread at the table, but to break it.

If you are to divide a piece of bread with your next neighbor, take it in your left hand, cut it straight across in the middle and hand him the end with the crust—the butt of the loaf. If you cut it lengthwise, give him the side with the hard crust.

Do not bite off the piece of your own slice that you are going to eat, but break it off with your hands.

Do not separate the crust from the soft of the bread, to eat only the one or the other. Do not eat too much bread at your meals.

Do not clean the plate with bread in order to get all the sauce. Let the cleaning be done by the servants in the proper place. What the fork will not take up should be left on the plate.

Handle the bread in a way that crumbs do not fall to the floor. And if perchance they should fall,

do not step on them; for this would be an abuse of a gift of God.

It is not forbidden to steep bread in the coffee.

26. SALT. Salt and pepper are taken with the point of the knife and sprinkled on the food or put on the plate, never taken with the fingers or the handle of the fork or spoon. If the knife has been used, it should be first cleaned on the bread. If the pepper and salt are in casters, they are shaken out of them on the food.

27. MEAT. Like vegetables, meat is to be eaten with the fork. You should never touch it with your hand, nor put it to your nose to smell, nor tear it from the bone with your teeth. The knife and fork are here to be employed, and the bones are not to be held with the fingers.

An exception to this rule is made for cutlets and birds, which may be taken by the end of the bone farthest from the meat and cut with the knife.

When the meat has been removed, do not put the bone on the tablecloth nor back in the dish;

neither should you throw it on the floor on pretense of giving it to the dogs or cats, but leave it on your plate.

Never dip your meat or bread in the common dish, or the sauce boat. If you want gravy, take some on your own plate with a spoon.

There are two styles of eating meat. One is to cut our slice into small morsels as soon as we take it on our plate, as we do for small children; and then, with the fork in our right hand, to take the morsels as we want them. The other and common way, is not to cut up the whole slice at once, but to cut off a piece as we want it and to continue until we have finished our portion.

28. EGGS. In eating soft-boiled eggs, the following points are to be observed:

Put the egg in the cup with the little end down, as it is easier to extract the meat from the other end; break off the top of the egg in a circle with your knife; take the white out of this separated portion, not with your mouth, but with the little

spoon; take salt with the salt spoon, or, if there is none, with the clean point of your knife, and sprinkle it on the egg; pepper in like manner. Then you may proceed to eat your egg with the little spoon, or dip long, thin slices of bread in it and eat until you have all that the bread will reach; then, with the little spoon take and eat what remains; break up the shell and lay it on your plate to be carried away by the waiter.

The Don'ts in this case are:

Don't suck any or all of the egg; don't pour out the contents of the egg on your plate; and don't mix them with other articles of food.

29. ASPARAGUS. Take the asparagus in your fingers by the thicker end, where it was cut off from the root, dip the other and softer end in the sauce prepared for it, which you have already poured upon your plate, and eat the tender portion until you come to the tough part, and lay this part on your plate.

30. APPLES and PEARS. Fruit may be

served as dessert. If the apples and pears are large, you may cut one in two and offer one-half to your next neighbor, or you may put it back in the dish; but a gentleman never offers to share with a lady, unless she herself asks him to do it.

When eating apples or pears at table, the fruit is first divided into quarters. Each piece is then peeled according to its length and carried to the mouth with the hand.

The Don'ts are:

Don't eat the fruit as children do, by taking bites out of it; don't peel it all together; don't raise the pieces to your mouth on the point of your knife; don't leave one-half on the table while eating the other.

31. GRAPES. Don't take the grapes from the bunch with your teeth, but one by one with your fingers. Don't swallow the husks, but put your hand to your mouth and take them out, and then put them on your plate. You may do the same with the seeds, unless you prefer to chew and swal-

low them, which is hardly beneficial to the teeth, since little pieces will stick in or between them.

32. NUTS. Nuts are to be opened with a nut cracker, or if there is none, with the knife or the hand, but never with the teeth. It would be injurious to the teeth, and would at the same time be altogether contrary to good taste.

33. ORANGES. There are two ways to eat oranges. They may be cut in four and peeled like apples, or the rind alone may be cut with the knife and removed with the fingers. Then the orange may be parted according to the division made by nature, and the separate portions raised to the mouth with the fingers, with or without sugar, according to your taste.

34. STONE FRUIT. Cherries and small plums are put into the mouth whole, and the stones are to be taken out with the hand and laid on the plate. Peaches, apricots, large plums, may be cut, or broken in two with the hands, the stones laid on the plate, and the portions eaten separately. The

stones must not be let drop on the floor, nor broken open.

35. PEACHES. Peaches are cut and peeled like apples, with this difference: that in some kinds the rind can be removed with the hand. The pieces may be sweetened with fine sugar, if so preferred, and then they are raised to the mouth with a spoon. It is not the correct thing to pour wine on them.

36. STRAWBERRIES. If strawberries are served in the natural state, you remove the stem with your fingers and eat them, putting the stems on your plate. If sugar and cream or wine are added, use a little spoon, the stems having been already removed.

37. SWEETMEATS AND PRESERVED FRUITS are eaten with a spoon.

38. BUTTER. When you use butter, you are not to spread it over the whole slice of bread, but only put it on each little piece as you are going to eat it. In some places it is the custom, when coffee with milk is served for breakfast, to butter the

whole slice at once. Where this custom prevails, I see no reason why you may not conform to it.

39. COFFEE. Coffee is taken with or without milk. Pour into your cup as much coffee as you want, add milk, then two or three spoonfuls of sugar, and stir up. If you wish you may break bread into your coffee, with or without butter. Then you take the mess with your spoon. You should empty the cup or bowl.

Black coffee is ordinarily served up after a big feast, and in small cups. Put in the sugar, usually one or two lumps, according to your taste and the strength of the coffee. Take the sugar with the sugar tongs, and if there is none, with the thumb and index finger.

If the coffee is too hot, do not pour it into the saucer, nor blow on it, but stir it gently with the spoon. Drink your coffee out of the cup and not out of the saucer. If some should spill into the saucer, pour it back into the cup and drink it.

When drinking, leave the spoon on the saucer, not in the cup.

40. Should a dish be set on the table which is new and strange to you, and which you do not know how to use, either decline to take any, or watch the other guests to see how they proceed.

41. When there is reading at table, silence should be kept and everyone should be attentive, both from a desire of learning and out of regard to the reader and the other guests; and, as much as possible, no noise should be made with the articles on the table nor with our hands or feet or the chair, nor should we talk with our neighbors, nor laugh and make signs. The same rule should be observed when there is singing, music, or other performance for the amusement or instruction of the guests.

42. When a toast is proposed, all the guests rise at a sign from the master of the feast, take their full glasses in the right hand, and listen to the words of the speaker. When he concludes, they

raise the glasses as high as their faces and clink them with the person who has been toasted and with the speaker, when this can be done, and also with the other guests, or at least with those on the right and on the left.

43. It belongs to the master of the house or the president of the feast to give the sign for withdrawing. When he thinks it is time, he casts a final glance right and left to see if all have finished, puts his napkin aside, and rises. The guests do the same, laying their napkins beside their plate, without folding them, and they say grace piously as they did before the meal, in thanksgiving to God for what they received from Him. The people of the house, and regular guests, who are to take their place at the next meal, fold their napkins.

No one should withdraw before the end of the meal. If it be necessary to leave on account of business, you should, if possible, explain the case beforehand to the host, and, when the time has come, you quietly excuse yourself to your immed-

iate neighbors, say your grace in silence, and go your way without disturbing the guests.

44. After grace each person makes a bow to the guest on his right and on his left, chats with them for a little while, and then retires, with a smile and a bow. It is not necessary to thank the host on departing; it is enough to express the pleasure derived from the company and the service.

45. After having received an invitation to dine, it is the duty of the recipient to make a personal visit to the giver of the dinner, whether the invitation was accepted or declined. It is not enough to send a card.

We here subjoin a few rules, brief but of importance.

Well-bred people at table are

i. Moderate and temperate: they neither eat nor drink to excess, nor too eagerly.

ii. Modest and humble: they do not act boldly and without restraint, and do not choose the best. The German poet expresses this idea.

Am Tisch bescheiden,
Mit dem Trinkhorn, mit der Rede —
Dreizehnlinden.

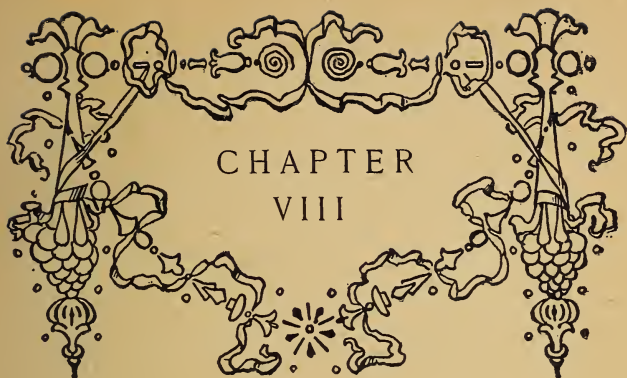
“Modest at table with glass and speech.”

iii. Unpretentious and mortified: they eat what is set before them, and generally less than they would like of those dishes that are most to their taste.

iv. Polite and dignified, respecting themselves and their table companions.

v. Amiable and obliging: they forget themselves and look to the wants of their neighbors.

It would help us much in the practice of Christian politeness were we to ask ourselves occasionally during meals: If Our Divine Lord were in my place, how would he conduct himself?



IN CHURCH.

THE Church is the house of God. In the tabernacle dwells our Lord himself, the Redeemer of the world, surrounded by myriads of angels. If great honors are shown to the mighty ones of this world in their palaces, how much more should we honor Him before whom the angels tremble and hide their faces, and before whom the mightiest of this world are but miserable worms crawling in the dust. In presence of his Eternal Majesty we are overwhelmed and we are penetrated by the sense of our unworthiness; and therefore we must always act humbly and modestly with recollection and decor-

um. Nowhere is politeness more strictly required than in the presence of God in the Holy Place.

By his reverent conduct in the church one shows one's respect for religion, and preserves in one's self religious sentiment—*sensus-religionis*—and this counts for much. Unfortunately our young men sometimes become estranged from the practice of the Church, from prayer, from the sacraments; but if they retain in their breasts a genuine respect for what is holy, what is divine, there is still hope that some day they will return to their duty. They have not entirely broken off their connection with religion. A favorable occasion may present itself in which faith will blossom forth again in all its vigor and beauty.

Even humanly speaking how could there be a spot upon earth more calculated to inspire the Christian with respect than our churches? In the church the most serious and most important events in our religious life take place. In the church we are admitted to the communion of saints by bap-

tism; here we speak to God in prayer and in the divine service; here we are reconciled with Our Lord and Saviour when we have sinned; here we are nourished with the true bread that cometh down from heaven in holy communion, and we receive strength to meet the troubles and battles of life; here that knot is tied which unites two loving hearts for all time, and which is the foundation of the family; here our tears flow when the Lord inflicts sorrows and losses upon us; here our prayers and entreaties are offered up to the Almighty when one who was near and dear has been taken away all too soon by inexorable death; here the noblest sentiments of our hearts are fostered, heroic decisions are formed; the loftiest sacrifices of love and resignation are made.

In the church the word of God is delivered to us in its gentle and persuasive way, or in a voice of thundering eloquence, stirring up the just to a greater earnestness in the preservation of their virtue and piety, waking sinners from the sleep of sin

and bringing them back to the way of righteousness, and leading all to the love and service of God and preparing them for heaven.

The church may therefore be called the laboratory of the Christian life. It is really and truly the ladder of Heaven, on which the Angels are ever ascending with our prayers, our pious deeds, our good works to set them before the throne of God; and are constantly descending with their hands full of graces to pour out upon poor and suffering mortals. Truly this place is holy and must be treated in a holy manner. Therefore take to heart the following principles:

1. To be a Catholic is the highest and noblest title on this earth; but be a Catholic out and out, with the fullest conviction of your intellect, and let your convictions appear in your conduct. In your movements, in your posture when you kneel, sit, or stand, in your looks, in your whole person, show the faith that is in you. Let everything manifest how deep a reverence and love of God animates

you, how profoundly you respect the holy Catholic Church and rely upon her mission for the salvation of man.

2. The Christian, when he visits the church or attends the services, must never be careless and slovenly in dress, but clean, tidy, modest. He must not go in slippers or with his clothes tucked or rolled up, and he must not come to church in negligee. Girls and women must always wear a covering on their heads.

Moses was commanded from the burning bush: "Put off the shoes from thy feet: for the place where thou standest is holy ground."—Exodus, III 5. How much more respectfully and becomingly should we approach that throne erected by God himself in the tabernacle of our churches!

3. On entering the church, take holy water with the middle finger of your right hand, touch your forehead with it, and bless yourself piously.

4. Having done this, go to the bench or pew where you are to take your seat, make a genuflec-

tion with your right knee to the floor; then take your place, kneeling on both knees, make the sign of the cross, and spend a little while in adoration, that is to say, in greeting the Blessed Sacrament, spending in this act about as long as it would take to say an Our Father.

If there are no seats in the church, you will of course kneel on the floor or on the kneeling bench, but it should be on both knees. I have seen boys and men kneeling on one knee, even at the solemn moments of the consecration and the communion; and I have seen others leaning back on the seat behind them while making believe that they were kneeling. Both these postures are unbecoming at prayer.

5. Whenever you make the sign of the cross, you should make it piously and respectfully. Place your left hand below your chest, raise your right hand open to your forehead, with the palm turned towards you, then touch your breast, and finally your left and right shoulder, saying at the same

time: In the name of the Father, and of the Son and of the Holy Ghost. Amen.

Don't strike your breast after having crossed yourself.

There are great mysteries suggested and expressed by this sign: why should not we recall them when we make it? In invoking the Father and placing our hand on our forehead, we may consider ourselves as devoting our life to the Father from whom we received it, and which has its principal seat in that vault that surmounts the forehead.

When we next pass our hand down towards the heart, where this same life of ours, which is constantly wearing and eating itself away, is renewed by the impulse given to the blood, we name the Son, who became man for us and died on the Cross, to restore by his blood the life of grace which sin had destroyed.

Moving the hand from the breast to the shoulder and from one shoulder to the other whilst invoking the Holy Ghost, tells us that grace, which makes

the yoke sweet and the burden light, comes from the Holy Ghost.

The words taken together place before us the great mystery of the Holy Trinity. And the cross formed on our breast becomes as a protecting wall between the soul and the sinful life of the world. How can a Christian make this sign thoughtlessly and mechanically?

Therefore do not make the sign of the cross with one or two fingers, but with your entire open hand; when you pass the hand from the forehead down, do not bring it below to the stomach; touch your forehead, stomach, left shoulder and right. Do not sign yourself too quickly and in a thoughtless manner, as if you were driving away flies. Remember that it is a prayer, and should therefore be gone through with piety and respect.

6. There are two proper ways of holding your hands when you are not using a prayer book or beads.

You may fold them, by inserting the fingers of

one hand between those of the other and crossing the thumbs, the right thumb over the left, and keeping your hands before your breast. This is the posture of one that is in need of help and knows it, "a prisoner in the Lord," as St. Paul calls himself.—Eph., IV, I.

Not only in the church is this posture recommended, but it is becoming whenever and wherever we are engaged in prayer: at home as well as in church, in public and the privacy of our own room. But you should not let your hands droop below your breast, which would show carelessness; nor raise them higher, which would look childish. Besides, the hands should be held upwards and not straight out in front of you; and all the fingers should be interlocked, not stretching out the two index fingers under your chin or your nose.

The second way of holding the hands is: to join the palms together, with the fingers extended and the right thumb across the left. This is the manner of holding them on solemn occasions, as when

going to the altar to receive, when serving mass. But care should be taken not to have the fingers pointing straight forward nor downward, but pointing upward; neither should the finger-tips merely be joined together and the palms of the hands kept apart, but the palms should meet.

7. Kneeling is the posture in which we are to offer to God the worship that is due to Him, and to converse with Him in devout prayer. If we have a proper understanding of our relationship as feeble creatures to our Creator and Sovereign Lord, and if our sentiments correspond to this knowledge, it will be hardly necessary for us to be told that we should kneel properly. We are to distinguish here between genuflecting, and kneeling properly, so-called:

i. The genuflection may be simple or solemn.

We make a simple genuflection when keeping our body erect, we bend the right knee until it touches the floor near our left heel, either letting our arms hang loosely down by our side, or placing

the left hand open on our chest and letting the right arm hang down.

In genuflecting we must therefore not merely bend the knee, but we must bend it so low as to touch the floor; we must not place our hand on a bench or other support in order to make it easier for us to rise. This is allowed only to weak and old people. We must not rest either or both hands on our knee when genuflecting. And we must hold our body erect.

The solemn genuflection is made by putting both knees on the floor, in other words, kneeling, with body erect whilst in the act of kneeling, and then making a profound bow. This genuflection is made when you enter and when you are leaving a church in which the Blessed Sacrament is exposed. During the Exposition, those who serve at the altar, when passing before the Blessed Sacrament, make the simple genuflection. If you happen to enter church at the Elevation or the Communion, make the solemn genuflection.

ii. We usually pray kneeling. An intelligent being, who from his inward convictions and in a spirit of piety kneels in the holy place or in his silent room, shows by this act that he has a proper idea of the relationship between the Creator and the creature. We should therefore always kneel properly. Since we speak to God in prayer, and we should give edification to the neighbors, it becomes a sacred duty for us to assume a proper posture at prayer.

The correct way of kneeling is to place both knees on the floor or the kneeling bench, holding the body erect, with the heels together and the toes a little apart and resting on the floor, whilst the folded hands are held before the breast or are placed on the back of the seat in front.

The don'ts in kneeling are:

Don't spread your knees apart.

Don't kneel on one knee only, keeping the other knee up in front of you or the leg stretched out behind.

Don't cross your feet.

Don't bring your toes together and separate your heels.

Don't sit back on the bench, still less on your heels.

Don't lie forward on the seat in front.

Don't turn your chair around and lie on it. I have seen men who should know better than to assume this posture.

Don't lean your head or your chin on your hands, and don't keep passing your fingers through your hair.

Don't turn your head from side to side.

8. When you enter the church before the beginning of mass or other devotions, you are free, after making your adoration as prescribed above, to sit or kneel, reading a prayer book or saying your beads, praying silently or making a meditation, as your heart dictates; making the way of the Cross if there is time; praying for the souls in purgatory, for your relatives and friends, for your

own personal necessities. Do not remain idle in church.

When the priest in the sacred vestments enters the church and ascends the altar, the people rise as a mark of respect, and they kneel down when he descends again to begin mass.

9. As to the posture to be maintained during divine service, the following rules are to be observed:

i. During High Mass the faithful kneel until the Epistle, from the Sanctus until after the Communion, and the blessing. They stand at the two Gospels and the Credo, sit during the sermon and whenever the celebrant sits; and they kneel or sit according to choice at the other parts of the mass. It would be quite improper to sit after the Consecration. Only sickness or extreme weakness can excuse this. According to the practice in this country, it is allowed to sit after the Credo till the Sanctus, whether the mass be low or high.

ii. At Vespers. We kneel at the beginning,

and also at the first verse of certain hymns, as: the Ave Maris Stella, the Veni Creator Spiritus, etc.; we stand from the Deus in adjutorium till after the entoning of the first psalm, and also at the Magnificat; we sit during the singing of the psalms; for the rest of the time, we are free to kneel, stand or sit.

iii. At the Benediction of the Blessed Sacrament. The faithful kneel as soon as the priest goes up to the altar to expose the Blessed Sacrament, and remain kneeling until It is returned to the tabernacle; they stand on Saturday evening and on Sunday as also during the entire Easter season at the singing of the antiphon of the Blessed Virgin; they sit during the sermon.

10. At the beginning of the two Gospels, pious Christians make their little crosses with their thumb on the forehead, the mouth, and the breast. At the words *Et incarnatus est* in the Credo they genuflect on one knee. When the host is raised at the Consecration, the people look at it with an act of

faith in the real presence, and then they bow down profoundly in adoration, and in like manner at the elevation of the chalice.

At the *Domine non sum dignus*, they strike their breast three times, at the blessing they bow low and make the sign of the cross; and at the *Gloria Patri* and at the name of Jesus they bow their head.

11. During the Consecration and at the Benediction of the Blessed Sacrament the silence should be most profound. Coughing, hawking, and other noises which are unbecoming during any part of the divine service when they can be avoided, are doubly improper in these solemn moments.

The following suggestions may be found valuable. At the Elevation of the Host and Chalice, when you bow down to adore, strike your breast three times, saying: O Jesus, for thee I live! O Jesus, for thee I die! O Jesus, living and dying, thine I am! Or you might say: O Jesus, be gracious to me! O Jesus, be merciful to me! O Jesus, forgive me my sins! Or My Jesus and Believer,

forgive me! You may use the same invocations at the Benediction of the Blessed Sacrament, and before rising from your bent posture, bless yourself.

What an impressive scene is presented by an entire congregation in this hushed adoration of their Sacramental God, no sound heard but the silver tinkle of the little bell rung by the white-robed acolyte, whilst the sweet perfume of the incense fills the sacred edifice! It is as if we heard the breathing and whispering of the Holy Ghost as he pours grace and consolation into the hearts of the assembled believers.

Should you happen to enter the church at either of these solemn moments or at the time of the communion, you should kneel just inside the door, so as not to disturb the people, and then go quietly and modestly to your place. If you come during the sermon, take the first vacant place you see and remain there till the sermon is over.

12. During the Exposition of the Blessed Sac-

rament, whether during mass or outside of it, it is recommended not to sit, but either to kneel or stand respectfully. It would be a shame for us if, in the very presence of the King of kings, and Lord of lords, we failed in the least in the respect due to him.

13. When going to Communion, leave off your gloves and cloak, if you wear them, lay down your book, join your hands palm to palm before your breast with the fingers pointing upwards, and go quietly to the communion rail and kneel there, holding the communion cloth in a manner that would prevent the sacred host from falling on the floor, should it perchance slip from the priest's hand. Do not rise from your knees the moment the priest has placed the host on your tongue, lest you should jostle the person next you; but after swallowing the sacred host, rise and go back quietly to your place as you came, and remain for some time in meditation and prayer, without using a book. For a quarter of an hour you must conscien-

tiously abstain from spitting. Your thanksgiving should never be less than a quarter of an hour.

I have sometimes given communion to girls who wore hats with very broad brims and who, to make matters worse, kept their heads bowed down. This was awkward, as I had to choose between stooping down to see where I was to place the host, or to make the girl a sign to raise her head. At other times a girl with a waving plume would suddenly bow her head after receiving, at the risk of having the ornament come in contact with the hosts in the ciborium. These matters are deserving of attention. Girls and women who wear veils should be careful that these becoming articles be not in the way.

Do not point the tongue too far, let it rest on the lower lip, and, when too dry, moisten it. Do not stare at the priest, but, for an instant, look at the sacred host, and then receive it with downcast eyes.

14. When going to confession, the first thing to be attended to is, of course, the preparation. As

soon as your turn comes, go promptly, respectfully and humbly to the confessional, as becomes a person who has a contrite heart. It would be exceedingly improper, and might even be an indication of want of faith, to lean carelessly over the bench, to gaze around and joke with one's neighbors, to laugh and make funny remarks, or otherwise to behave with levity while waiting for your turn, and in this spirit to present yourself to the priest for confession. In like manner it would be contrary to all Christian sentiment to leave the church immediately after confession, without spending any time in recollection and thanksgiving.

A true penitent likewise never speaks out of the confessional of what he told the priest, or what the priest said to him.

When your turn comes, be ready to go in at once to the confessional, but while waiting do not kneel or stand so close that you run the risk of hearing what is said to or by another penitent.

15. When prayers are said aloud, every one

should join, saying his part in a clear and audible voice but without shouting, and neither dragging nor going too fast. Are we not justified in crying shame on the congregation in which only a few of the children give the answers, the other people remaining silent or muttering the prayers under their breath? Prayer said in common, when it is said earnestly and becomingly, is pleasing and edifying, but if it is said carelessly or only by a small fraction of the congregation, it disedifies.

Where the beautiful practice of congregational singing has been introduced, all the parishioners should try to qualify themselves to join; but there are some unfortunates who have neither voice nor ear, and for them it may be best that they say their own prayers, without attempting to sing.

When the choir alone sings, it would be out of place for an individual in the body of the church to take it upon himself to join in, as this would be calculated to distract the people around him and to interfere with their devotions.

16. As to conduct in the choir, I think I cannot do better than to quote here some passages from the late F. Stoffel's "History of St. Joseph's Church, South Bend, Ind."

"There is surely nothing more exalting, nothing more consoling, nothing more sublime, and nothing more heaven-like upon earth, than the solemn services of the Catholic Church. Here man forgets the curse of Adam's sin, here he forgets all his cares and toils; here, and here alone, he feels that he is more than a beast of burden or a bird of prey; here he forgets all lower instincts and feels himself in *atriis domus Domini sui*, in the halls of the house of his Lord.

"If here the priest acts the part of Christ, the choir's part must be that of the angels that remained faithful and of men that are of good will. Like the chorus of old, the choir represents the congregation. In the name and for the whole congregation the choir accepts and returns the blessings that are exchanged in the name of Christ; in the

name of and for the whole congregation the choir implores the mercy of God in the Kyrie eleison, gives glory to God in the highest and wishes peace to men on earth in the Gloria in Excelsis, and makes a solemn and public profession of faith in the Credo. It transports the congregation before the very throne of God and joins the angels in heaven when they sing: Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Holy, holy, holy is the Lord the God of Hosts! and again in the Agnus Dei it beseeches the Lamb of God who taketh away the sins of the world to have mercy on us and to grant us peace, which is Christ's own choicest blessing. The part which the choir takes in the divine worship here upon earth is indeed, as it were, a practice for the great concert which is to crown the Creation of God.

“This is the reason why in Catholic churches the members of a choir cheerfully give their services free of charge. They sing solely for the honor and glory of God and would not allow themselves to be

defrauded of their heavenly reward by accepting a paltry pay, whether the pay be extended in shining silver or in the sounding brass of newspaper puffs.

“Nor, indeed, do they want to act like the street parade of a circus, as a drawing card for extraordinary solemnities. The Catholic Church has her regular succession of Feasts and Festivals which need no advertising, and her special devotions are in themselves sufficient to attract the people that appreciate them.

“For fellows that know of no cheaper place to entertain their girls of a Sunday evening, or for pleasure-seekers in general, the Catholic Church makes no provision, and if even an accidental choir should aim to launch out in that direction, their efforts, at the best, could never hold their own against the attractions of a theatre or a public dance. No church choir, no more than the proverbial Frenchman, can afford to try to sit between two chairs, if it does not want to come to grief in one way or another.”

It is unfortunate that sometimes the members of certain choirs forget the noble part which they are performing. Therefore a few additional remarks may be in place.

There should be no talking in the choir beyond what is strictly necessary, and even this should be carried on in a low voice and with the fewest possible words. The musicians need to be particularly watchful over themselves on this point, because, having occasion at times to give or receive directions, they may easily fall into the habit of talking, sometimes even of holding regular conversations during the sermon. I once went up to a choir after high mass and apologized for having preached so loud that I might have interfered with their conversation.

The members should be on time, and should have their parts ready beforehand, so that they may avoid noise and confusion during the service.

As to petty disputes and jealousies, which belong to the weakness of poor human nature—musical

human nature not excepted—let them not be ventilated inside the house of God, for that would be a profanation of the sacred act in which one is engaged.

17. You should provide yourself with a good prayer book, not necessarily very large, but complete. A good prayer book is a wise teacher, a faithful monitor, an experienced guide in the path of virtue, a powerful support to the soul in its heaven-ward journey. The earnest Catholic always holds his prayer book in honor, since it does him such service. Therefore he keeps it clean, whole, well cared for, and it should be the best bound and richest of all his books.

The prayer book might very well also be carried as our standard; not in the pocket, as is too often the practice, but openly in our hand or under our left arm; it should not for convenience sake be left in the church. Why should we, like cowards, try to hide the fact that we are Catholics and are going to Church.

18. We are not to exchange greetings in the church.

19. We should be more prompt and careful in preparing to go to church than for any other assembly. Be on time, and do not hang around the door of the church until service has begun. Let me repeat with emphasis: Be on time.

Do not leave the church until services are over. It is only in cases of real and urgent necessity that anyone should go out sooner.

20. It is hardly necessary to say that the ordinary rules of politeness are to be observed in the church more carefully than anywhere else. There must be no talking nor laughing nor gaping around in the church. Do not hang around the vestibule, but take the place that belongs to you, or if you have no regular place, seek an unoccupied seat. In many of the churches there are ushers to show strangers to vacant seats, and you should take the place that he assigns you when you have none of your own.

This last point is to be particularly observed by boys and young men. Parents, too, should take notice of it, and see that their sons as well as their daughters, take their place in the family pew. I have often seen a number of young men putting their handkerchiefs on the floor and kneeling on one knee in the vestibule, or just inside the church doors, when there were vacant pews; and in some of our churches we had to make rules and regulations against this practice, which we found hard to break.

21. At funerals and processions the rule is for men and boys to go bareheaded. It is only extreme cold or heat that can excuse one from this practice. In processions of the Blessed Sacrament none are excused, neither the members of Societies nor the singers and musicians, nor those who carry banners, candles or the canopy. If they cannot take their hats along, in their hand, let them put them aside until the end of the solemnity.

When the rosary is said in procession, hold your

beads in your right hand as high as your breast. All who take part in this pious exercise should conduct themselves decorously. To keep looking from side to side, staring at the people on the street or in the windows, to make signs, to show levity, would be disedifying and impolite.

22. The Angelus is said kneeling throughout the year, when that is possible, except during Easter time, when the Regina Coeli takes its place, as well as on Saturday evening and Sunday throughout the year, and also on Saturday noon during Lent, at which times it is said standing.

If we happen to be on the street when the Angelus bell rings, men and boys should take off their hats and keep them in their hands until they have said the prayer. If a person is in company when the bell rings, let him stand or kneel as the time requires. Catholics should make it a point of honor to keep up those practices.

23. If you go into a church merely to look at or examine the works of art contained in it, take

holy water and make your short adoration, as has been prescribed above. Then you make your rounds if no services are going on. If you pass before the altar where the Blessed Sacrament is kept, bend your knee down to the floor, passing the other altars you should make a low bow.

You may exchange some remarks in a low voice with your companion, but must abstain from thoughtless and silly observations, from laughter, and from carping criticisms; but you should be especially careful to keep at a distance from those who may be praying at the time, so as not to disturb them.

When you go to mass on a week day for private devotion, or when you make a visit to the Blessed Sacrament, go up close to the altar and there say your prayers. If we visit an earthly friend in his home we do not sit as far away from him as the size of the room will permit. Why should we treat our Lord with apparent coldness when we visit him by keeping far away from the tabernacle. Of course,

there are times when we can afford only a couple of moments in the church, and then we may be excused for kneeling just inside the door, saying the few prayers that our time permits, and taking our departure.

We are often made to blush for our non-Catholic country-men and country-women when we read of their doings in the churches of foreign lands, talking, laughing, pointing, making what they think smart remarks on the people and their devotions. No wonder if the Catholics in those countries look upon Americans as barbarians or savages.

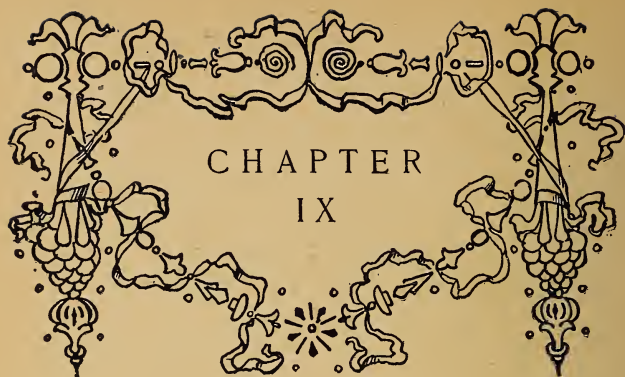
Do not some of our own people deserve a sharp rebuke on this head? They enter and leave the church without making one sign of faith. They do not take holy water, do not bless themselves, do not genuflect, do not open their lips in prayer; they act in the house of God as they might in any ordinary hall. They seek out and study the objects of art, they examine and pass judgment on the style

of architecture, the paintings, the statues, the carvings; but they show no sign of recognition and respect for the faith which was the inspiration of those works. They praise and deify the artists, whose skill produced the works, and they show but small regard for the Lord and Master of Creation, who implanted in the artists the power to conceive, and the skill to execute those masterpieces. Politeness alone, not to speak of higher motives, should teach better conduct in church.

We should not even pass a Catholic church on car, buggy or foot, without showing some regard to Jesus in the Blessed Sacrament by raising our hat, making a slight bow or saying a short but devout ejaculatory prayer.

24. If for the sake of art you should visit the churches of other denominations, do not go during their services. When you do go there you should behave seriously and with dignity. If the sexton has to open the church for you, give him a compensation for his trouble.

25. To mimic the ceremonies of the church and pious practices, and especially to turn them into ridicule, would show not only a lack of faith, but would be in exceedingly bad taste, and would prove you to be totally destitute of refinement.



IN SCHOOL.

NEXT to the church and home, the school should hold the first place in the respect and esteem of studious young people. In a good school the boys are formed to be thorough men as we need them, and the girls to be genuine women after the type of Our Blessed Lady. Their mental and moral faculties are developed, their hearts are ennobled and refined, their character is strengthened, their intellect is expanded, and they are prepared to take their place in society, to follow their vocation, and to secure their temporal—it may be even—their eternal welfare.

Let the school boy and the school girl therefore attend to the following points:

1. Enter the school quietly and take your place, looking over your lessons if there is time. When the teacher arrives, stand up as a sign that you welcome him or her.

2. During class keep a becoming posture. You should sit in your place without making any unnecessary noise, and you should not talk nor make signs nor scribble notes, but attend to what your teacher has to say, your body erect and your hands on the desk or table, never under it. You must not keep moving restlessly, nor should you loll on the seat with an air of indifference, as if you cared nothing for your class.

You should also refrain from everything that would interfere with class work or might annoy the professor, or that would encourage the thoughtlessness of some. You must not whisper, laugh, interrupt, attempt to play the clown. Such conduct is certainly unbecoming, and only tends to interfere

with the purposes of education. And yet there are shallow-pated youths who think to shine in the eyes of their companions by their mean conduct in class.

3. When called upon to recite, the pupil should rise promptly, not looking around for some one to whisper the answer to him, nor should he make use of any other dishonorable means of getting through. Let him stand erect, his heels not far apart, and toes turned out, his arms hanging loosely by his sides or crossed on his breast, or his hands resting on the desk, but not with his hands in his pockets, or playing with a pen or pencil.

He should answer aloud and distinctly, neither too fast nor too slow, and should pronounce correctly. He should observe the rules of politeness, and not answer with a curt Yes or No, or ask How? or What? I have known some children who would always begin their answer by the little word Well. The word in itself is good; I only object to its constant or too frequent use.

4. If the pupil has failed to catch the mean-

ing of some explanation, he may and ought to ask the teacher to repeat it. Let him stand up and say, for instance: Professor, Sister, Miss, Madam, or whatever may be the title by which the teacher is usually addressed: "May I ask you to explain that for me again? I did not quite understand."

A real student never attends to other matters during class; for instance, he does not read other books, does not prepare his lessons for the following hour.

If he should be called out during class, he should go quietly, so as not to disturb the teacher or the other scholars.

5. It ought to be a point of honor with a student, and with school children in general, to keep their desk in order, and their books, papers, maps, etc., clean and in shape.

Some make a practice of writing on the margin or between the lines in their books. I have often seen translations and answers to questions which the students were too lazy to learn, thus inserted.

It is a good suggestion that the teacher confiscate books that are thus disfigured and require the vandals to procure new and clean copies.

Another practice of some people is to scribble foolish remarks on the vacant spaces and on the fly leaves. One that is competent to pass a serious judgment on the contents of a book might add to its value by writing his comments; but would it not be in better taste to write on other paper?

Never turn down the leaves, making what we call dog's ears, and what the Germans call asses' ears.

Take care also not to let the pages be stained with ink spots. This warning is more particularly needed in regard to copy books. Little boys and little girls should be taught not to leave the marks of their thumbs and fingers on the books.

Those faults which I have here set down are calculated to destroy the sense of the beautiful, and to make study unattractive. Who can be well pleased to study in a book that is ragged and dirty?

Our readers might profitably turn back and read what we said in a former chapter on the respect due to books.

6. The student should pay special attention to the written exercises. First they should be outlined on scratch paper or on a slate, and then they should be copied out carefully, on the kind of paper that is required, or in the task book. Black ink is the proper article to use, except in bookkeeping, where red and black ink have their respective uses. To hand in a task written with a lead pencil would show indifference for the branch of study, and lack of respect for the teacher.

The writing should be plain, legible, all the letters receiving their proper shape, and without flourishes, unless when they are expected in penmanship exercises.

It is also recommended to leave a margin wide enough for the teacher to write his corrections.

A neat, cleanly written duty shows a polite,

thoughtful student, and recommends him or her to the good will of the teacher.

7. Examination papers should be prepared conscientiously by the student himself, without depending on the help of others. To copy would be equivalent to acting a lie and trying to deceive the teacher, and it would be unjust to the other students.

By such dishonorable conduct the pupil injures himself. If his deceit remains undiscovered and unpunished, he may persuade himself that, because he has received his testimonial or premium, he possesses knowledge that he has not acquired; there remains a gap in his course; he cannot properly understand the following portions; and he will be almost compelled to go on in the same dishonorable way until he reaches a point where his cunning will no longer avail him.

Then he will be too proud to go back in his classes, and he will be unable to advance. Thus the student who makes a practice of cheating in his reci-

tations, examinations, and competitions, is likely to find himself obliged to abandon his studies, with little credit or profit to himself.

8. When the time for going home arrives, let the pupils stand up and remain standing until the teacher gives the sign to depart. Then they take their books and go out quietly. I have seen boys rushing from the school with yells such as a band of savages might envy. Such a way of leaving school, with its usual accompaniments of shoving and thumping one another, is not far removed from rowdyism.

Boys, let me remind you that there is a time and place wherein you may lawfully and properly give vent to your superfluous animal spirits, and that is the recreation hours and the play grounds; but there is no time nor place in which people, young or old, can indulge in any form of rowdyism without forfeiting their title to gentlemen and sinking down to the level of those whose conduct they imitate.

9. The rules and suggestions just set down are intended principally for day schools, but not by any means exclusively for them. Now we will turn our attention to boarding schools, academies, etc. In all such institutions politeness should be cultivated, with special care and perseverance.

Politeness may be said to be a necessary enlargement, a development of the intellectual, moral, and religious education, with which it should keep pace. In educational institutions politeness contributes greatly to the maintenance of a good spirit: it refines the manners, causes a good tone to prevail amongst the inmates, and it cannot fail to exercise a favorable influence in the development of the understanding, the heart, and the character. Finally, in the community life led in those institutions, the best opportunity is afforded to practice politeness, and to become perfect in it in a short time.

It might seem that the contrary would be the result, and that living in common would rather be a hindrance than a help to the acquisition of polite

manners. The pupils are day and night with their companions and prefects, living and sleeping under the same roof, sitting down with them at the same table, chatting familiarly together, and enjoying their amusements in common.

It cannot be denied that herein there is a danger for politeness. How easily will young people forget themselves in the company of such intimate friends, how often will they feel themselves inclined to be carried away by their feelings and to think it unnecessary to observe the more refined social forms!

And yet this common life gives the most efficacious means, not only to avoid the danger referred to, but it also enables the person of good will to turn them to opportunities for the practice of politeness.

In our colleges and academies and other such institutions, many opportunities present themselves to the students, in public discourses and private admonitions, to learn and apply the rules. The con-

stant watchfulness of teachers and prefects, which must never degenerate into a system of mean spying, will take care of that, and with the good will and co-operation of the students themselves, there can be no question about success. Moreover, the living together of a large number ought to stir up a spirit of noble emulation, which will cause many acts of self-denial to be performed, both in the matter of demeanor and in other things.

And finally, if life in common did present real dangers, it would be additional reason for the generous, noble-minded student, to strive all the more earnestly until he attains success. The following principles are worthy of notice.

ORDER IN THE HOUSE.

10. In houses of education the rules are made for the benefit of the students and to help them to make progress. Whoever observes them and contributes his share to their observance, co-operates with the institution, whoever breaks the rules and causes them to be broken, works against the in-

stitution and its inmates and its objects. The polite student will therefore observe punctually all the rules and prescriptions, will keep silence when it is required, will be prompt in attending all the exercises and never come late, and will ask for the necessary permissions and dispensations, as may be prescribed.

11. A well-bred student will take the correct posture at every exercise. He will therefore stand, kneel, or sit upright, as the exercise requires. He will avoid those faults of posture that have been mentioned in a former chapter. If such faults are to be condemned in any and every company, they are much more deserving of reprehension amongst a crowd of boarders on account of the bad influence which they have on other thoughtless students, the bad impression they make on strangers, and the loss of confidence of parents in the institution.

12. The well-bred student will avoid making it unpleasant for his companions. Hence,

He will not find fault with the orders and regulations laid down by the superiors.

He will not act towards his fellow-students as if he were their master. All the students have the same duties and the same rights.

I once knew an academy girl, otherwise a good child, who has earned for herself the name of boss-tress amongst her companions, because she was so given to bossing.

He will never annoy others or cause them disgust by his manner of eating, spitting, hawking, by soiling things that are for the common use; by cutting or scribbling on the desks, benches or walls.

13. There is a slovenly practice indulged in by certain students to which I wish to call attention. It is that of throwing paper around in the halls, in the class-rooms, and on the campus. There is generally a great waste of paper in this practice, and there is a spirit of carelessness about order and cleanliness which are deserving of censure. When you have used up the scratch paper

and have properly copied your duty, take the trouble to put the paper in the waste paper basket.

A good student will never disturb the regularity of the exercises—prayer, study, sleep—by entering boisterously into the chapel or halls, by shouting and whistling, stamping, banging or slamming doors, etc.

He will never have the impudence to go to the desk or the trunk of other students to turn over, examine, misplace, still less to appropriate to his own use anything in his neighbor's desk.

He will not start or join in conversations that might compromise other pupils or the teachers, that contain reflections on the institution or might injure its good name. He will not talk to outsiders of the doings of ill-behaved students, of the penances they have to perform or the corrections they received.

Nor will he grumble at the food, as if he went to college only for the sake of his stomach. I have noticed that students who were loudest in their

complaints about the food in colleges and academies, were often those who would have no better at home, perhaps not so good.

However, it may happen that the cooks are careless in their duty and do not serve up the meals properly. In such a case it is not wrong for the boys to send a manly youth to the president or superior to call his attention to the matter.

If something were to happen in the college that is regrettable, or even disgraceful, the well-bred student will not say anything about it, or, in case it becomes known, he will try to cover it with the mantle of charity.

14. In colleges, academies, seminaries, etc., the students are thrown into close and frequent contact with the superior. There is consequently danger that they may fail to show him due respect. Therefore,

When he asks them a question they must not answer carelessly: "I don't know." "It is none of my business," "What do I care?" They should

never speak to him by his family name alone, but should prefix his title, or call him Mister, Professor, Father. Still less should they give him or any of their teachers or prefects nicknames, nor should they mimic his walk, speech, or manners. When he is addressing them, they should not read, write, whisper, or amuse themselves in any way. In a word, they owe it to themselves as well as to all who hold positions of authority in the institution, to act as real gentlemen—and of course the same rules hold for the girls, who should in all those matters be and act as genuine ladies.

Every pupil should show gratitude to his teachers and superiors, and always meet them with a pleasant countenance and a polite salute.

He should likewise speak freely to his superior and show confidence in him.

There is a fault not unusual amongst college boys, and perhaps it sometimes affects academy girls. It is that they become suddenly dumb and scatter in various directions as soon as a prefect or

the superior comes towards them. Instead of avoiding their superior, they should rather consider it an honor to have him join them; they should go towards him, and they might tell him what was the subject of their conversation; and they might ask him for his opinion or decision in the matter.

When a reprehension or a punishment is administered, the student should not get angry, nor should he attempt to justify himself by the paltry excuse: "I am not the only one; why don't you punish the others?" Take your punishment manfully if you are guilty. If a mistake was made and you are blamed for the misdeed of someone else, I know of no good and sufficient reason why you should not justify yourself and explain matters; but choose the proper time and make your explanation as becomes a gentleman.

15. In their dealings with their fellow-students there are two opposite kinds of faults to be guarded against. On the one hand, it is a mistake

to go constantly and exclusively with the same companions.

On the other hand, antipathy to certain companions is to be deprecated in a life in common. To avoid a fellow-student merely because you do not like him; to turn your back when he comes towards you and to show him your dislike by looks and actions when you must walk or sit beside him, shows a lack of Christian charity on your part, and might lay the foundations for lifelong hatred. Both these extremes are to be equally avoided.

This is sometimes hard to do. Character and taste draw people together or repel them. As far as the rules permit, we should be on good terms with all, and speak, play, walk with them. All should consider themselves as members of the same family, and should make it a point of honor to treat one another as such.

16. As a general rule, students should avoid that too intimate comradeship which, in consequence of being thrown together for so much of their time,

they easily form. Let them be kind, obliging, and unconstrained; not mean, impudent, nor always trying to get off paltry jokes. They should speak in a manly style, and the girls like young ladies, and should not give nicknames nor try to make their companions ridiculous.

17. Let the pupils help one another when they can, and show their appreciation of the services done them. They should readily lend their books and other school articles to a companion who needs them. They should likewise show genuine sympathy for the sick, whom they should visit when the rules permit; and they should also condole with those that are mourning for the death of a member of the family, or some other domestic calamity.

If one of their companions is homesick, they will try to cheer him up; if he meets with difficulties in his studies, they will help him. Newcomers should be treated with particular care and delicacy. Their hearts are sore from the parting with the family, and during the first days they seem to themselves to be

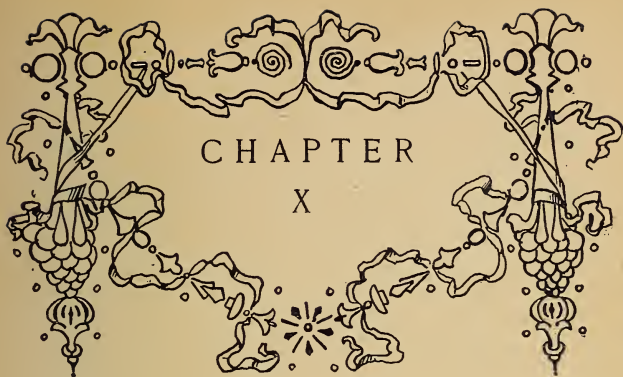
forsaken. A big-hearted student will therefore take them in charge and show them around, making them acquainted with the ways of the institution, the rules and regulations of the house, talking cheerfully to them.

18. If anyone should come late to table or to the study hall or recitation room, and should present himself in a ridiculous guise, it is the proper thing to remain quiet and not to laugh and clap hands, which would hurt your companion's feelings if he were sensitive and bashful, or would encourage him to repeat the offense if he were purposely acting the clown.

How advantageous it would be if those principles were carried out fully in all our boarding schools and similar institutions! Not to speak of the noble emulation in study and in virtue that would be kept alive, there would result a kind of friction that wears off the sharp angles of the character of the students, and the constant inward bat-

tles they wage and the victories they gain will make the character strong and solid.

If the common life of students, therefore, has its difficulties and its hardships, these are more than counterbalanced by the peace and quiet which regularity and the spirit of self-denial bring with them. Residence in the institution is then agreeable both for the teachers and the pupils, most of the difficulties are removed, the studies are made easier, and life becomes brighter. The pupil is then "like a tree which is planted near the running waters, which shall bring forth its fruit in due season . . . and all whatever he shall do shall prosper."—Ps. i., 3.



AT PLAY.

INNOCENT amusement after serious work is a pleasant restorative of the body and a welcome relaxation of the mind. The most estimable and most virtuous people have allowed themselves times of recreation and have recommended the same to others. In educational institutions particularly, open air games are not only proper, but almost as necessary as serious application to study. Even play may be turned into a meritorious work, and may be offered up for the glory of God.

St. Aloysius, whilst he was one day occupied in a game, was asked by someone what he would do

if he knew that he had to die on that very day. With the simplicity of a saint he answered that he would continue his game. As it was the time appointed by the rule for recreation, the saint knew that it was conformable to the will of God.

On the other hand, play is often a stumbling-block for virtue, an occasion of dissipation, a provocative to disputes, a cloak for sloth, avarice, and—shall I say it?—dishonesty. Therefore, in order that play may not be a clog and draw the player down to any kind of meanness, propriety and dignity must not be laid aside.

Moreover, at play one lays himself bare in many points. Here he shows clearly what are his character, disposition, passions. The educated person should therefore know what are the rules governing play, and should conform to them. The following hints are worthy of notice:

1. Keep strictly to the rules of the game. Honesty in little things exercises and strengthens the character and the sense of duty. Games played in

the right spirit are interesting to the on-lookers as well as to the players, and they are invested with a certain dignity that prevents them from becoming low and vulgar.

2. In order to avoid excesses and every outburst of passion, which are so frequent at play, a person should watch over all the avenues of his heart, suppress the first motions of anger, stop at the appointed time, not be babyish, refrain from abusive words and profanity, not be boisterous, striking the table with his fist, etc.

3. Cheating at play should be just as scrupulously avoided as in business. He that is dishonest at play shows that in his heart he is not upright, and he lays himself open to the suspicion that he would be dishonest on other occasions.

If you see someone cheat in the game, do not notice it and play on until the hand is out, and then give up without explanation.

4. At play a person should not yield to bad temper when he loses, nor should he be childishly

triumphant when he is winning. After winning he should not immediately give up the game, unless there is a necessity for it. To do so would be the mark of a sordid mind, that played merely for the sake of gain.

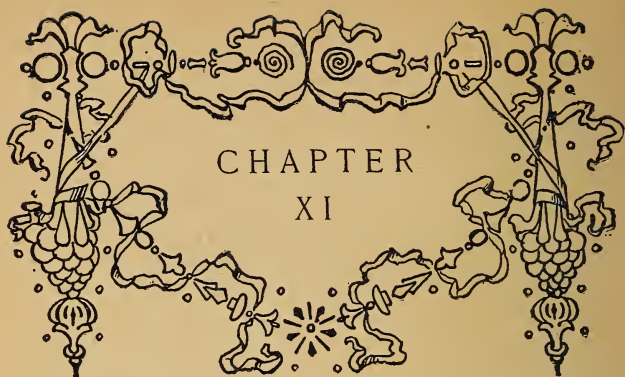
5. A player should not consult the bystanders. If he does not know the game, let him stay out; but once he has started, he should play his part out without help or advice from others. His opponent is engaged against him, not against the whole company.

6. Be not disputatious in play. When the point is doubtful, you may quietly defend your view, but without using harsh or insulting words. If your opponent will not yield, it is better to drop the matter and continue the game.

7. Spectators at a game requiring skill and study, as chess, dominoes, checkers, should not take sides or make suggestions, should not criticize a play, nor should they express an opinion as to which side will lose or win. All this kind of talk is

calculated to annoy the players and to interfere with the game.

The custom of indulging in match games and gathering boisterous crowds on holydays of obligation is not commendable.



ON JOURNEYS.

IN traveling, a person meets with all sorts of people, high and low, friends and enemies; with many whom we may never see again, and with others whom it may be our fortune some time or other to be brought into closer relationship. Everyone is glad to meet a friendly, considerate person, who does him a kind turn and shows sympathy for him. Hence it is important to know how to travel.

I. On a journey one should be dressed carefully, even if not as well as on great festivals. This is due, not only to the many estimable people whom one meets or is going to visit, but even to one's

self; for on journeys a person is very often judged by his clothes.

2. In traveling in a carriage the following rules are to be observed:

i. The first place is to the right in the rear, the second to the left; the third place is in front of the first, and the fourth in front of the second.

ii. The oldest or highest in dignity goes in first and takes his place, and the others in the order just given. Whoever is doing the honors enters last.

iii. In getting out the order is reversed: the youngest or least in rank descends first, then the others according to rank, and last the most important personage.

iv. Young persons, when they get out, should help their elders by taking their packages, cloak, umbrella, satchel, and by offering their hand or arm to lean on.

3. On railroads the following points are to be noticed:

i. Physicians and oculists recommend riding backwards, except in rare cases when it makes a person sick. Thus a delicate person escapes the draft when the windows are open, and one whose eyes are weak does not experience that frequent shock to the optic nerves produced by fast-moving trains.

Although in traveling everybody is allowed to seek his own comfort, still no one may neglect the claims of politeness. It is therefore proper that the young show deference for their elders and those that are deserving of respect on account of their office, etc.; and consequently the most comfortable place should be left, or rather offered to them. Such marks of attention recommend us to our fellow-travelers and raise us in our own estimation.

ii. Do not enter the railroad car in a rush; do not jostle and push in order to secure the best place; do not occupy more of the seat than you are entitled to, and do not try to impose on the con-

ductor by making believe that you expect a companion, etc.

iii. Do not talk too loud, which would be childish, and would annoy those that are reading or holding a conversation; and do not talk too much, especially with strangers. Young, vain, and inexperienced people do not know when to be silent. They imagine that they may inform everybody without distinction who they are, whither they are going and why they travel, as if those points concerned their hearers. Thoughtful people open their hearts to none but tried friends, and then only within the bounds of propriety. Many a time open confidences in a railroad car have caused bitter regret and years of ill-feeling.

iv. If you are a smoker and want to enjoy your pipe or cigar, go to the compartment destined for that purpose. Do not make yourself disagreeable to others by shouting, singing, putting your baggage in the way.

Should the window near you be open and you

notice that it is annoying to anybody, close it promptly, no matter if it goes against your own liking.

I knew a gentleman, rather an unpolished one, however, who got up, walked across the aisle of the car, and let down the window in the face of the man who was sitting beside it, without a word of apology. As soon as my acquaintance returned to his place, the other man quietly raised the window again, remarking to those around:

“If that man had told me that the open window annoyed him, and had requested me to close it, I would have done so at once and with pleasure; but he acts as if he owned the car, and he has no regard for the feelings or comfort of others.”

The explanation of the man who closed the window, as he gave it to the travelers seated in his neighborhood, was expressed somewhat as follows:

“The booby! I thought he wanted the window closed. Who would care to sit in such a draft as is blowing at present!”

v. If the length of a journey and other circumstances make it necessary for a person to eat in a car, he should attract as little attention as possible. To a fellow-passenger with whom you have been engaged in conversation you may offer fruit, cake, candies, but not what is called solid food, unless in exceptional cases or when you are intimately acquainted with him.

4. When visiting a monument, a church, an institution, a museum, do not touch any of the objects unless the person in charge invites you to do so. Neither should you write or scratch your name, as many tourists do, in places that are often visited. This is a sign of vanity and of a small mind, and justifies the saying: "Fools' names and fools' faces are often seen in strange places."

There is another practice of a similar character not uncommon in our country, which deserves to be condemned in the severest terms. It is that of relic-hunters, who do not hesitate to knock or cut off pieces from monuments, many of which are

dear to the nation. As an instance I may refer to the fact that it was found necessary to place a guard over the tomb of President Lincoln in Springfield, Ill., to protect it from those vandals who would knock off pieces of the marble monument which they wished to take home with them to show to gaping rustics as ignorant as themselves. Every patriotic American would be ready to declare himself in no doubtful terms against such a barbaric practice.

5. In a hotel or boarding house the guest should act in a friendly and unconstrained way, as if in his own home; but at the same time he must never lose sight of the usual rules of deportment.

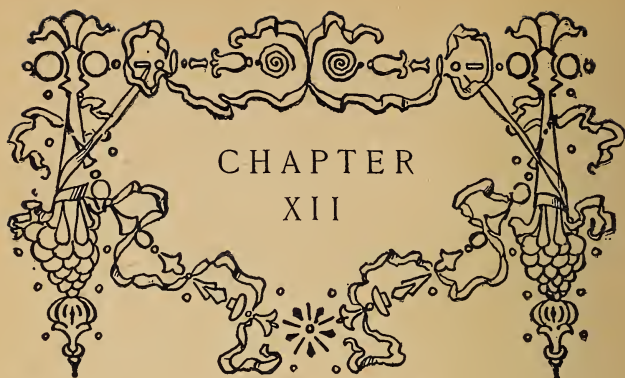
i. Let him present himself in a friendly and unassuming way, not making any extravagant pretensions nor speaking or acting in a rude or domineering manner to the waiters.

ii. If he has any demands or objections to make, let him state them clearly and definitely, in the proper place.

iii. At table, let him be obliging and modest, according to the rules already set down for meals; but above all, he should be moderate in food and drink. He should not conduct himself in such a manner as to leave the impression that his god is his belly, and that he is determined to get the worth of his money.

iv. When about to leave the hotel, let him settle his bill manfully, without unnecessary disputing or trying to haggle with the proprietor.

As to fees to the waiters, they are an imposition on the traveling public and the practice of giving them should be discouraged in our country. Let the proprietors pay the servants and the waiters decent wages. They know well enough how to charge their guests.



CONDUCT AS A GUEST.

HOSPITALITY flourished in ancient times and in the Middle Ages. The guest was received in the family with great honors. He sat down to table with the family, the best room was assigned to him; and very often between host and guest there was formed a bond of friendship which lasted until death.

But circumstances have greatly changed. The traveler can everywhere obtain food and lodging, and journeys are a thousand times more frequent, so that in many cases hospitality, even with the best will, cannot be practiced as in former days.

Still, it has not gone entirely out of use, and it does much to preserve friendship. It is therefore not superfluous to say something of the reciprocal duties of host and guest.

I. When one is invited to become a guest, he may accept under the following conditions:

i. When the invitation is seriously given, and is not, as in many cases, a mere empty form of politeness that means nothing.

ii. When the one that gives it has a right to do so. Therefore, a student should not be too ready to accept the invitation of companions to spend the whole or a part of the vacation at their homes. It belongs to the parents to issue such invitations. If you went merely at the request of your companion, you would run the risk of going where you were not welcome.

iii. When the person who gives the invitation can receive you properly. Should you know that he or his family would be put to inconvenience, or were not prepared to receive a guest, or that your

presence would be disagreeable to any member of the household, it would be better to decline—always, of course, with thanks.

2. Unless invited, we should not call as a guest on anyone but an intimate friend or relative. It would be a piece of impudence if when on a journey you were to put up at the house of a person whom you had casually met once or twice, and with whom you had exchanged some friendly words.

On arriving at a town or city, go to a hotel or boarding house. If you should afterwards receive a pressing invitation from an acquaintance to stay with him and you think it is really meant, you may first decline with thanks; but if he is urgent, you may leave the hotel, after settling your account, and go to your friend's house.

3. The guest has various obligations to his entertainer.

i. He should try to make himself agreeable and show himself pleased with his surroundings and with all that the family does for him. He must be

very careful not to criticize the house, the food, the service, or to say anything that would put the people of the house in an unfavorable light.

ii. He should avoid whatever might make him burdensome to his entertainers, not thrust his company on them uninvited, not inquire into the business of the family, withdraw when discretion suggests, so that the people of the house may attend to their business, or to other visitors should any call.

iii. Let him not forget that there is a time to go. We say of a guest that stays too long that "he wore out his welcome."

iv. It is proper to make some presents to the children, and also to the servants that have waited on him. Whether those presents shall be pictures, books, or even money, is a matter in which tact should be used.

v. The guest should keep a guard upon his tongue and not act the chatterbox. When one spends some time in the midst of a family in social intercourse, he learns many things about the

children, the business, the circumstances, the connections, which the family may not wish to be made public. In this matter it is a strict duty of honor for the guest to be silent.

vi. After returning home he should take care not to deserve the reproach of the poet:

Dank ist Last: der träge Schuldner liebt den Gläubiger
zu meiden.

Dreizehnlinden.

"Thanks is a burden; and the slow pay
Likes best to keep out of his debtor's way."

Therefore he should write a hearty letter of thanks, once more acknowledging the kindness of his reception and entertainment. Gratitude is the mark of a noble mind.

4. Whenever you are going to invite anyone as a guest to your house you should:

i. Have a room for him suitably furnished, a place at the table, etc.

ii. If you know the time of his arrival, it is proper that you yourself should go to meet him at

the station, if circumstances permit; otherwise, send a member of the family. It is only in exceptional cases that a servant may do this duty.

iii. After the first greetings have been exchanged, show him to his room and invite him to make himself at home.

iv. At least for the first night, accompany him to his bedroom, and see that everything is in good order: bed, light, matches, pitcher and basin, drinking glass, etc.

v. Always meet him with a pleasant smile and greeting, propose some excursion to a point of interest, a church, a monument, a remarkable landscape, if there are any such places in the neighborhood.

vi. Never give him reason to think that he is in the way, that some member of the family had to go elsewhere on his account, that the order of the house and of business has been interfered with by his presence, etc.



LETTERS.

IN our days correspondence is looked upon as a matter of course. It is employed by all classes of people and under all manner of circumstances. Letters are voices that are heard beyond the limits of the town and of the country wherein we live, and they carry the messages and the ideas of the writer to the remotest points. They are at the same time greetings, visits, conversations; they carry advice, consolation, instruction, or they utter warnings, encouragement, correction, according to circumstances.

Moreover, letters preserve friendship between the

absent, and often make it closer and stronger than it was whilst the parties lived together.

A mother, for instance, writes to her son who is studying or doing business in some distant place. She reminds him of the love she bears him, how lonesome the house is without him, how she prays for him day and night; she speaks to him of home, of her troubles and sorrows, of business matters, of the dear brothers and sisters and their doings and sayings; and, it may be, of the beloved father who lately took his departure for a better world: and whilst her hand is penning the words, hot tears fall on the page.

When the son reads the letter, he may not see any wet spots, but he feels the beats of that warm mother's heart, and his own eyes overflow. His mother's picture flashes on his mind. He hears her in imagination reproaching, encouraging, and warning him; persuading, forgiving, and lifting him up, and he is stirred to the depths of his soul. He reads the letter over and over. Finally, he puts it

aside as a sacred thing, which he looks at from time to time to keep its contents fresh in his mind, to draw from it new strength and courage for the battles of life.

A good letter like this often keeps a young man on the right path, or brings him back if he has strayed from it.

In letters also the degree of education and the character of a person manifest themselves in a manner that is not to be mistaken. *Le style c'est l'homme.*

By correspondence some people extend their business to the remotest places.

Finally, by the same means a person saves time and money. Instead of making a journey attended with many difficulties and much expense, we write a letter and the business is just as well done.

For these reasons it is important for the young person who makes any claim to education to know the principal rules to be observed in letter writing.

Letters are generally of business, of politeness, or of friendship.

i. The writing of business letters is a matter of duty, and such letters should never be neglected nor put off too long.

2. Letters of politeness are required by propriety on certain occasions. They are written:

i. In answer to letters received. Every letter deserves an answer, unless special and weighty reasons dispense therefrom.

ii. In acknowledgement of some attention shown or favor done us.

iii. To congratulate parents, superiors, benefactors, friends, on New Year's or their patronal feast. Such letters are also sometimes written for the festival of Christmas.

iv. When we have been honored with an invitation.

v. To express either congratulations or condolence at the news of some joyful or sorrowful

event that has happened to a relative or an intimate acquaintance.

3. Letters of friendship have for object to keep up a good understanding between comrades. They should not be too frequent; if they were, they would on the one hand take up too much time, and on the other, they would not always produce the best results.

4. Be not too slow in answering letters. Nothing hurts a person more than to have his letters remain unanswered. A neglect of this kind is not easily forgiven; it is looked upon as a personal affront; and it not infrequently causes all friendly intercourse to be broken off.

Let it therefore be your practice to answer letters as they are received. If you put them aside with the intention of attending to them later, you run the risk of never doing so. Unanswered letters gradually accumulate until at last, even with the best will, you cannot attend to all of them.

And when the delay is very great the answer may

be meaningless, and may place the writer in a ridiculous light.

Besides, a person feels easier in mind and better pleased with himself when he has attended to this duty in time.

5. Before beginning to write a letter, you should consider what you are going to say; when it is written read it over, and if it is important, put it aside for a while to read it again carefully, and to correct, if necessary.

Do not write on the first impulse of anger, but wait until you feel calm; never write anything that would betray yourself or others, and if you have written such a letter, do not send it off in a hurry. During the night your excitement will have passed away and better counsels will prevail; acting otherwise, you might with reason be sorry that you had wounded the feelings of your correspondent by your sharp words.

Moreover, *Scripta manent*. What is written re-

mains. Once a letter has been sent off, you can make no change in it.

And how often does a letter fall into hands for which it was not intended and cause the writer, and perhaps others, no end of disagreeable consequences. One should therefore be careful about what and how he writes.

6. In regard to the contents of a letter, take notice:

i. In letters that treat of important matters, or of sorrowful events, we should not speak of other affairs having no connection with them, because this might weaken or even destroy the serious impression we desired to make.

In letters between intimate friends everything that can be said in a letter may be treated of, when tact and delicacy do not forbid.

ii. We first speak of the matters that concern the person addressed and his family, and of ourselves and our affairs only in the second place; charity and modesty prescribe this. In regard to

other matters, the more important occupy the first place, and then lighter matters may be spoken of.

iii. Greetings to others may usually be sent in letters to our equals or intimate friends, seldom in those to strangers or superiors. To the latter it is not improper to send the greetings of our parents or our brothers and sisters.

The same rule holds in requesting our correspondent to salute others for us. We should never commission superiors to salute their inferiors for us. Even superiors should rarely ask inferiors to deliver their greetings. There ought to be nearly an equality between all the parties concerned, namely, the sender of the greeting, the one through whom it is sent, and the third party for whom it is intended.

iv. A postscript (P. S.) may be added only in letters to friends who are about our equals, and in the following cases: (1). in matters that are learned too late to enter into the body of the letter; (2). To mention something that could not well have been

spoken of in the letter; (3). To mention less important matters, that had been forgotten.

In no case should the postscript be used to give assurances of friendship or to offer congratulations.

If on finishing a letter to one in high position we find that there is something to be added, let us take the trouble to write the letter over and to insert in the text what we omitted.

7. As to the composition of the letter, take notice:

i. The letter should be thought out and composed by the writer. You should never copy a letter, even were it a New Year's or a birthday greeting, out of a book of models. What would the person say if by some chance he came across that letter in a printed collection? Would he not look upon you as childish and ignorant and not over-honest, and he might treat you accordingly? To adorn one's self with the plumes of other birds is not creditable.

Petitions or memorials to men high in office may

be sometimes written for us by one acquainted with the required formalities and then copied by us; but genuine letters, no matter to whom directed, should be written by the one whose signature is attached. They are supposed to come spontaneously from the heart, as the water does from the spring; otherwise they possess neither charm nor interest.

ii. The language should be natural, simple, and flowing. Do not aim to appear witty, or to dazzle by bombastic phrases, which, after all, may produce the contrary effect from what was intended.

L'esprit qu' on vent avoir gâte celui qu' on a.

Write plainly and without flourishes what you want to say, just as you would utter it in conversation. A letter is not a solemn oration.

iii. The language should be dignified, not low, trivial, or offensive. Even when answering a rough, insulting letter, do not pay the writer back in his own coin. Either let the subject drop altogether, or answer, it may be in a positive and forcible, but always in a gentlemanly or ladylike manner.

iv. Let the language be accommodated to the degree of education of the person addressed, and also to the matter treated of. The same style is not to be used in all letters. To a child we do not write as to an old person, to a business man not as to a learned professor. Letters to friends should be cordial and unembarrassed; to superiors, respectful and modest.

To dependents we should write kindly and sympathetically, cheerfully recognizing their services and praising what deserves praise in them; and afterwards, if it appear necessary, we may blame what is blameworthy.

When the subject of a letter is mournful, the style should be grave; when pleasant, it ought to be cheerful. Business letters should be clear, brief, and to the point.

v. The language should be correct, free from grammatical mistakes, and especially from mistakes in spelling. Such errors make a painful impression and betray either a lack of education or of regard

for the person addressed, and sometimes of both.

Whoever has a large correspondence to attend to would do well to keep a reliable dictionary at hand, which he should consult whenever necessary on the spelling and the meaning of words.

8. The various parts of a letter may now be considered.

i. The Date. Every letter should bear a date, and this consists of the name of the place where the letter is written, with the day, month and year. In writing to large cities and towns it is important to give the street and number; in smaller places where the postmaster knows everybody, this may not be necessary.

ii. The Greeting. This varies according to the person addressed. The following are suggestive examples:

To the Pope: Most Holy Father.

To a Cardinal: Your Eminence.

To an Archbishop: Most Reverend Sir or Father.

To a Bishop or Abbot: Right Reverend Sir or Father.

To a Vicar General: Very Reverend Sir or Father.

To a Priest: Reverend Father or Reverend Sir.

To a Brother of a Religious Community: Venerable Brother or Respected Brother, or perhaps better: Dear Brother, or My Dear Brother.

To a Sister of a Religious Community: Dear Sister, My Dear Sister, Respected or Venerable Sister.

To a Mother Superior: The same title as to a simple Sister, or we may address her as Venerable Mother.

It is a mistake to address religious women, whether superiors or not, by the title of Reverend, which title is reserved for the clergy, and is not properly given to a clergyman until he has become a Subdeacon.

To a Lady: Madam, Dear Madam, or My Dear Madam.

To a Friend: Dear Friend, My dear Friend, or, if quite intimate, My Dear John, William, Mary.

To Relatives: My Dear Father, My Dear or Darling Mother, or whatever title of endearment you are accustomed to employ at home. This same rule applies to letters between brothers and sisters, unless they choose to employ the Christian name, as: My Dear Matilda.

Students should not address their superiors with the familiar term: Dear Friend.

iii. The Body of the letter.

(1). Some lay down as a rule that a letter should never begin with the personal pronoun I, as savoring of egotism. This need not be taken as a universal rule: only, do not use that pronoun too often.

(2). In letters of any length to those high in office, the title of the person addressed should be renewed from time to time. Thus in letters to the Pope we write: Your Holiness; to Bishops, Monseigneur, or Right Reverend, or Most Reverend Sir or Father.

(3). All the words of a letter are to be written out in full; only that, when mentioning others besides the person addressed and his relatives, the words Mister, Mistress, Madam, may be abridged to Mr. Mrs., Mme.

The year and the day of the month are written in ciphers, as are large numbers; small numbers are spelled out. Long names of months are usually abbreviated, short names are written in full. Thus, Jan. for January, but May, June, July.

iv. The subscription or complimentary ending of a letter, like the beginning, conforms to the rank of the person to whom it is addressed.

A letter to the Pope, for instance, if written in English, would be concluded thus:

Kneeling at the feet of Your Holiness with profoundest respect, and asking your blessing,

I remain as ever

Your most obedient

Son and Servant,

To a Bishop:

With profoundest respect

I remain as ever

Your Son and Servant in Xt.,

To a Priest:

I remain as ever

Your obedient Son and Servant in Xt.,

For friendly or familiar letters a great variety of forms is used, such as:

Yours truly, Cordially yours, Yours sincerely,
Ever most gratefully yours,

Every letter should bear the signature of the writer. Unsigned letters are nearly always the work of sneaks who avoid the light, and they do not deserve attention.

A lady when writing to a stranger prefixes the word Miss or Mrs. in parenthesis to her signature. In writing to an acquaintance this title is not written.

In like manner a priest may prefix the title *The Rev.* to his signature, in writing to strangers.

You should write your name and address plainly, so that anyone can read them.

Several years ago a distinguished lawyer of one of our big cities wrote to an aged priest of our community, asking to have some water of Lourdes sent him. The old priest managed to guess at what was wanted, but he could not decipher the address. He consulted several of the professors, who failed to make out the hieroglyphics, until one suggested the use of a scissors and mucilage, by means of which the address could be transferred to the envelope containing the answer. The postmaster of the city where the lawyer was knew his scrawl, and so the letter reached its destination. I never heard, however, whether the lawyer took the hint and learned to write his address legibly.

9. As to the material to be used in writing letters, the following points are to be observed:

i. Do not use ordinary paper, which would

show a lack of respect to the one whom you address, but genuine letter or note paper. It should not be colored, as reddish, blue, orange, violet, but plain white, and it may be ruled or not as the writer chooses. If unruled paper is used, a sheet of heavily lined paper may be put under the sheet to be written on, as a guide to the inexperienced writer.

ii. The size of the paper generally used for letters is what is called 8 vo.; those who aim at being considered elegant use smaller paper in 16 mo.; in writing to eminent personages 40 is proper; and folio is the correct thing when addressing a bishop, king, prince, etc.

For brief communications between friends, for small favors received and bestowed, for invitations, it has become the practice now to use pasteboard cards. If the cards are large, they are folded in the middle and only the inner side is written on. Such cards have the advantage that the writer merely states his business without any lengthy introduc-

tion or conclusion, and is more at his ease than in a formal letter.

iii. The paper should be clean, and not crumpled, tattered on the edges, nor torn. A ragged letter makes an unfavorable impression.

iv. You should not use blue, red or green ink, but only black. Let the ink dry by itself.

10. The following points in letter writing are also to be noticed:

i. Usually a border is left, broader or narrower according to the dignity of the person to whom you write. When we use 8 vo., in which most letters are written, the margin is very narrow, from a quarter to a half inch; when folio is used, nearly or quite half the page is to remain blank. This margin is not to be marked by a fold in the paper nor by a line with a pencil, but the ruled sheet may be placed under as a guide.

ii. Letters should be well written and legible. A well composed and neatly written letter makes a favorable impression, whereas a carelessly written

and almost illegible scrawl may provoke the recipient to think it hardly worth his while to try to read it. A letter dashed off in a slovenly way shows a lack of regard for the person addressed.

In like manner, letters should be clean, free from ink stains, grease, and oil, as well as from erasures, corrections, etc.

Letters to people in high office, in particular, should have no marks of correction. No word should be crossed out, and none written between the lines or on the border. If there is something that really ought to be corrected, the whole letter should be written over again, no matter though it be long. It is only in letters to intimate friends that this rule may be occasionally dispensed with and necessary corrections be made; but even then the letter should not present a scratchy appearance.

iii. The letter is usually begun about an inch from the top of the first page where the address is written. Under this and about the same distance, the person is addressed: Dear Sir, Dear Madam,

My Dear Friend, etc. And then, at the same distance below, the text of the letter is begun.

The second page is left blank, and on the third page you continue the writing an inch or thereabouts from the top.

Use as many pages as are necessary to say all that you have to say, writing only on one side of the paper; and if you should have more to say than will fit in the pages which you intended to fill, do not write on the margin or on the back pages that were left blank, but take another sheet. When writing to intimate friends or members of the family, the liberty just mentioned may possibly be allowable.

iv. Whenever you pass to a different subject, begin a new paragraph, that is to say, write on the next line, as you see in printed books, leaving a space free at the beginning of the line, say about equal to the width of three or four letters.

v. The date, as mentioned above, is written towards the right near the top of the page, but it

may be also placed to the left at the bottom, lower down than the signature. In business letters it is better to place it at the top; in formal documents to dignitaries, at the bottom; in letters to friends, at the top or bottom, no matter which.

In letters to high officials we sometimes write the address in the place of the date at the top, for instance:

To His Honor,

Paul Capdevielle,

Mayor, New Orleans, La.

vi. The subscription or complimentary ending must not be at the top of a page. If the previous page is too full to admit it at the bottom, reserve a line or two of the text for the new page.

vii. Letters are now-a-days usually put in envelopes, which are made of different forms and sizes. For the long envelopes which are much used for official documents, the letter is folded twice or three times crosswise, according as the paper is long or short; for smaller envelopes, once

across and once downwards; for large square envelopes, only once across.

12. Envelopes are generally gummed, and the letters are closed by moistening the gum and pressing the flap down into its place, keeping it there until it has adhered. For this latter operation it is hardly safe to rub the flap with the tip of your fingers, lest you soil the paper. You may use your thumb or finger nails, or press the letter under a book or a paper-weight until the gum has adhered.

In writing to high dignitaries, it is advisable to use red sealing wax, and a seal if you have one.

Wafers were formerly used instead of mucilage or wax, but now they are rarely employed. If you should use them, a seal is also proper.

Bishops and dignitaries have their own seals with an emblem; private individuals may have their initials or an emblem on the seal.

13. After the death of a member of the family the relatives use paper and envelopes with a black

border as a sign of mourning, except for business letters.

14. Care should be taken to write the address or superscription correctly and legibly. The name and title generally occupy one line, sometimes two. Here are some examples:

Mr. Joseph Kirn, Lawyer,
9734 Logan St.,
New Orleans,
La.

The Rev. M. M. Gerend, President,
St. John's Institute for Deaf Mutes,
St. Francis,
Wis.

Mrs. Loreto McCracken,
235 Blackmore St.,
Caducah,
Pa.

On the left hand side at the top of the envelope the writer may give his own address, with a request to the postmaster to return it if not called

for. This request is often printed on the envelope, and if not it may be written thus:

P. M. If not called for in five (or ten or thirty) days, return to the
Rev. M. M. Gerend, President,
St. John's Institute,
St. Francis, Wis.

In the letter itself it is recommended to give your address, at the left hand side and below your signature, so that if by some mistake your letter should fall into the hands of a stranger, he might be able to return it to you.

15. The postage stamp is to be pasted on the upper right hand corner, on the same side as the address. Some put the stamp on the reverse side over the place where the flap is pasted down, but this practice is not to be recommended; and others, whilst putting the stamp in the right place, turn it upside down or sideways, which shows carelessness. Putting the stamp in the right place saves the postmaster unnecessary trouble and irritation.

When one stamp will suffice, it should be used, instead of employing several of a lower denomination. For instance, do not use five or two one-cent stamps when a single five or two-cent stamp will do. This rule is particularly urgent when the letter is heavy, and the cost of sending it is the greater. We should take into consideration the time and the temper of the postoffice employees, and not give them unnecessary trouble in canceling the stamps.

16. Letters are generally sent through the postoffice, but sometimes also by express. The former means is not only the most usual, but is also the easiest. The latter is employed in special and very important matters.

If you have occasion to write to a stranger for some information, it is proper that you inclose the amount of stamps that will be needed for the answer.



IN CONCLUSION.

MY Dear Friends: In the foregoing pages I have attempted to set before you the principal rules of politeness which are to guide you through life. You ought unquestionably to know them and to conform to them. They are simply the outward indication and expression of humility, modesty, and charity; they are the practical working of self-denial and self-sacrifice. How beautiful would be life in society if those principles were everywhere and always the rule of our lives!

Do not say: They are mere trifles; the studious

young person cannot be bothered with them; he has to attend to serious, important matters.

Are they trifles? Perhaps. But those trifles have a great influence on our education, on the formation of our character, on our success in our vocation, on the regard of those amongst whom our life is cast.

Are they trifles? But who does not know that whoever wishes to heap up treasures in this life as well as in the next, must attend to trifles, and that more people are ruined by little, insignificant expenses that are hardly noticed, than by large sums which they squander?

Are they trifles? Very well. Then it is not so hard to attend to them. Why should we reject or oppose them, when everybody recognizes and declares, we ourselves amongst the rest, that politeness is necessary for the young?

Are they trifles? But if we neglect them, we give annoyance every hour to the members of our family, and to those with whom we come in con-

tact. When we behave ourselves in those matters, small and insignificant as they may seem, in a careless and disorderly manner, no one will believe that our intelligence is cultivated and our heart good.

How could it be believed that we were capable of readily making great sacrifices when we recoil from the smallest?

They are trifles. But of them the learned and pious Archbishop Fenelon says: "They present themselves at every moment; they bring us into conflict with our pride, our sloth, our irritable temper, our dislikes and repugnances, and they go against our will in everything and in every way."

If one will be true to himself in such things, he can never afford to leave nature time to breathe; he must crucify nature with all its evil inclinations. Is there anything, then, that can be a more efficacious help to the soul than those trifles?

They are trifles! But to noble-minded young people nothing is trifling that duty commands. Such youths perform all their duties with the same zeal:

not that they do not distinguish between small and great, but simply from the love of duty: because what pleases and displeases God is always great in their eyes.

Let the above principles, my dear young friends, be your guide in the matter of politeness, the practice of which is not an insignificant matter.

It is true that study is more important, because it supplies your mind with knowledge which raises your life to a higher plane, by giving it a nobler direction; virtue is still more important, since it bestows true beauty on the soul and raises it heavenwards to a likeness with God; the formation of character is also more important, because it makes men and women of us who can stand fast and firm on our own feet, and it gives us a secure hold in this storm-tossed world of ours. And yet with all this, politeness gives the finishing touch, the perfection to the rest.

Therefore take the matter seriously to heart. Live up to the advices and suggestions contained in

this little volume. Accustom yourselves, even if it costs trouble and self-conquest, to order and cleanliness, to a becoming deportment and refined manners; be calm and modest, self-sacrificing and generous, obliging and considerate wherever you are, at school or college, at home and in church, in public and in the privacy of the family, and then your education may be considered perfect. Then you will be a consolation to the Church of which you are members, an honor to your family, the pride of your parents, a model Christian, and you may look forward confidently to a bright future.

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